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THE CROZER QUARTERLY

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THE CROZER QUARTERLY

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URBAN PARADOXES[1]

CHARLES HATCH SEARS

General Secretary, New York Baptist City Society

CERTAIN glaring paradoxes appear in the urban situation of America. It is true that these paradoxes are in large measure the inevitable consequence of the rapid urban growth of the last fifty years and of changes occasioned by the improved facilities for communication and a thousand technological developments. It is none the less true that these paradoxes must be resolved if the great city is not to break under its own weight. Certain interesting parallels are observable between the treatment or evasion, as the case may be, of these urban problems by political bodies on the one hand, and by ecclesiastical organizations on the other.

I.

Is it not paradoxical that Americans should so long have boasted of the rapid growth of cities and the wide extent of urban influences in America while at the same time failing to give adequate study to the causes and results of this spectacular growth? The Urbanism Committee of the National Resources Committee appointed by President Franklin D. Roosevelt, in official findings says, "The Country Life Commission reporting to President Theodore Roosevelt in 1909 explored the problems of rural living for the first time in systematic fashion, but until now there has been no similar examination of urban conditions."

It was not until considerably more than one-half of the population of the United States had taken up residence in cities and until after the significant emergence of great metropolitan communities that this study was undertaken.

The neglect of the Federal government to provide for the study of this phenomenal urban growth until this late date is paralleled by the failure of ecclesiastical bodies to study the fact and religious significance of this urban growth. The Baptist denomination was one of the first to undertake the study and the treatment of urban church problems on

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a national scale. Indeed at the organizational meeting of the Northern Baptist Convention in Oklahoma in 1908 a small group of men from the major cities who were especially interested in the co-operative study and treatment of urban problems by the church succeeded with not a little difficulty in securing the floor of the Convention for an address by Dr. Shailer Mathews. He spoke so persuasively of the importance of the great city as a distinctive mission field that the Convention, on motion of Dr. Howard Wayne Smith, then with the Philadelphia City Society, authorized the appointment of a City Commission on city problems to report to the Convention at its next annual session.

The following year in Portland, Oregon, the writer was privileged to present the report of this Commission. Its recommendation that the Convention constitute a standing committee or commission on urban problems was adopted. It has reported to the Convention every year since that date.

The next significant step was taken in 1914, when the City Mission Commission recommended to the Convention that it appoint a committee representative of the various organizations of the Convention, state, city and national, to consider the relationship of City Mission Societies to the Convention itself. This representative committee, of which Dr. F. L. Anderson, of Newton Center, as Chairman represented the National Societies and Charles H. Sears[2] as Secretary represented the City Societies, reported to the Convention in Los Angeles in 1915. This report, which was adopted by the Convention, made provision for the classification of Baptist City Societies and for the recognition of Class A Societies as unit administrative agencies within the Convention. This action of the Convention became the *Magna Charta* of the City Mission Societies. When the Convention adopted the Unified Budget plan in 1919, Standard City Mission Societies Class A were included in the Unified Budget. This was the first time that missionary work in our major cities was accepted as a responsibility along with other world missionary objects.

At the time of the Oklahoma Convention Dr. Frank Mason North, then Secretary of the New York Methodist City Society, was turning the thought of Methodists to the great city as a distinctive field for church ministry. Methodists were the first officially to designate these city organizations as *Church City Societies,* a term now widely used by Baptists. By 1920 Presbyterians, Methodists and Baptists had come to recognize the great cities in contrast with the smaller cities as fields

[2] The reader may be interested in Mr. Sears' *The Redemption of the City* (1911), *The Crowded Ways* (1929), *City Man* (1937), and *Church City Planning* (1928).

comparable to other world mission fields and as such justifying a considerable degree of national support.

For years there has been a growing appreciation of the urgency of urban problems in America, particularly in great metropolitan areas, but until recently, as we have seen, there had been no recognition of these cities "as one of the primary problems of the nation's economy." Correspondingly there had been no serious attempt on the part of the church to recognize the great city as one of its most urgent problems.

II.

Another urban paradox: Despite the penetration of the urban mind into every area of American life and its dominance in many fields, the rural mind still controls political action generally in state capitals and to a very large degree in Washington.

This penetration of the urban mind is strikingly illustrated in the motion-picture industry. A few years ago, in 1928 to be exact, a high official of the industry, at the request of the writer, made a check-up of the dominant interests, urban or rural, of Americans as reflected by the motion pictures produced during the preceding year. He found that *news settings* were dominantly urban; that motion-picture dramas were most frequently set in urban scenes, in fact that throughout the industry, save only in the presentation of historical themes, interest was increasingly and dominantly urban. When we consider that the motion-picture industry on the one hand reflects American interest and on the other helps to create the American mind, this analysis becomes significant. There can be no doubt that dominant American interest during the last fifty years has shifted from rural to urban scenes.

However, the treatment of social problems whether in Washington or in state capitals is dominated by the rural mind rather than by the urban mind. The prevailing laissez faire approach to social, political questions, until the present national administration, reflects the dominant rural approach to these problems throughout the whole period of American history. The clumsy handling of some of these problems under the new political philosophy of the present administration accentuates this.

Fortunately a new philosophy has been emerging for some years in great cities. The laissez faire approach to urban problems has been progressively discarded and is yielding to social control. The relation of such social control to the milk business is clearly reflected in the decreased death rate of a city like New York. It has involved the control of the city's milk supply both in its production within what is known as the city's "milk shed" reaching back hundreds of miles into the hinterland,

and in the processing, handling and sale of milk within the city itself. The writer has lived through this significant health movement. As a one-time country boy he has observed the stubborn resistance of the rural mind as represented by dairy farmers to this social control while as a city man he has recognized the undoubted advantage of the crusade led in the early years by Nathan Strauss and more recently by health boards.

We note another area in which social control has been exercised. As a one-time farmer who was quite free to build a house or a barn as and where he liked, the writer has noted the sharp transition in public sentiment from a laissez faire to a social approach to housing in cities. He became first conscious of this from attending a significant housing conference in New York in 1910. He has since seen the application of municipal and state control not only to the type of building which the law permits but in more recent years the adoption of zoning regulations which fix the use to which a given plot or area may be put. Now government subsidies of housing in underprivileged or slum areas is quite generally approved.

Despite such significant progress there is a perennial struggle between the urban and the rural mind in legislative halls in states where there are large cities whenever the extension of social control is under consideration. This same conflict between the laissez faire mind of America, typically rural, and the urban mind, more schooled to social control, is observable in Washington. These illustrations will perhaps suffice to point out the paradox of an America increasingly urban in its thinking while remaining dominantly rural in its governmental philosophy and generally in its political action.

A close parallel between the interaction of the rural mind and the urban mind is found in the affairs of the church. We may illustrate by Baptist experience. We have spoken of the *Magna Charta* of City Societies granted in 1915 in Los Angeles. Yet to this day in every review of the basic set-up of the Northern Baptist Convention, and this review is periodic, there is a distinct tendency to forget or to obscure the significance of the "Magna Charta of City Missions" under which some sixteen Standard City Societies have made large capital outlays and have established far-reaching work programs. It appears that every newly constituted committee of the Convention and not a few newly appointed executives or secretaries, with a recent notable exception, approach their problems almost instinctively within the philosophy of the rural mind, forgetting that a new urban mind has arisen. On the other hand the Church City Societies controlled by Boards, chiefly laymen, are accustomed to urban methods of approach. These organizations see the

necessity of a working relation between churches that serve underprivileged areas and groups and churches more favorably located. This is secured through Church City Societies. It is only through such co-operation by city churches that equality of religious opportunity and Christian service may be secured in a great urban community. While recognizing the impropriety of any attempt to solve rural church problems by urban methods, the Church City Societies seek full freedom for the city church and the Church City Society in dealing with its own problems.

We find then a close parallel between the perplexities and mental inhibitions of statesmen and churchmen in dealing with problems of state within cities and with problems of the city church which have emerged under the radically changed urban conditions of our time.

III.

The sudden emergence of great metropolitan communities and the absence of any central municipal control over these communities have created another urban paradox. Recent population studies reveal the striking growth of great metropolitan communities such as New York, Detroit, Chicago, Los Angeles and the rest. Growth in these districts is far more rapid than in any other population unit in America—village, town or small city. True, a loss of population in the downtown areas of great cities is observable generally but this loss is more than compensated by the rapid growth of urban and suburban residence areas. In some cases, Los Angeles for example, municipal boundaries are far-flung to include emerging suburban areas. In other cases, notably Boston, municipal lines have remained relatively static. Metropolitan communities or districts, as recognized by the Federal Census, include satellite cities and villages which are bound to the central city by economic, educational, professional and other ties which have become far more significant to the average citizen than his political relations to the district or area in which he lives. The Chicago metropolitan community sprawls over 115 political boundaries, political frontiers if you please; New York over 272, as defined in the Federal Census of 1930.

The National Resources Committee points out that "nearly one-half the people of the United States [are] living in metropolitan districts which straddle local boundaries and in many instances state boundaries." They find that "there is urgent need for a reconsideration of the governmental management and structure of these emerging centers of urban life."

This introduces us then to another significant urban paradox. De-

spite the fact that these metropolitan communities came into being and are held together by identical interests, commercial, professional, educational, recreational and the rest, there is no central political control within them. Each of these great metropolitan communities is made up of an agglomeration of political units quite unable to act together. We do not wonder that the National Resources Committee points out the urgency of resolving this paradox.[3]

A similar paradoxical situation appears in the connectional relations of churches located within these metropolitan communities as would appear if a map were available showing the connectional relations of individual churches of a given communion to the central ecclesiastical body of that communion. A united church program for Baptist churches in Philadelphia and vicinity, for example, is made difficult by the alignment of the churches with several Associations that bisect the city and its suburban area. Philadelphia is by no means alone in this. How, under these conditions, may the churches of a city within a given communion bring the full weight of their influence to bear upon any common problem or undertaking of the church?

If there is urgent need for a reconsideration of the governmental management and structure of these emerging centers of urban life, there is equal need that churches adjust their relations and make it possible for one denomination to act as a unit within each of these communities.

IV.

We mention one other urban paradox: "The disfranchisement and under-representation of the city in the political and administrative councils of the nation" despite the growing significance of the city in the life of America. Let us illustrate: states in the North like New York and Illinois, for example, each of which contains both a large rural population and a large urban population, are confronted by this paradox. Unfortunately practical questions of politics come to the fore. Take New York State as a bad case in point. Extensive rural areas and a large number of small cities in the State are normally Republican in politics while New York City and Buffalo are normally Democratic. This situation brings about political gerrymandery on the part of Republicans who are usually in control of the State Legislature as they are likely to be of periodic constitutional conventions. This has brought about the state of affairs referred to in the quotations above from the report of the National Resources Committee.

[3] See article on this specific problem entitled "Youth Looks at the City" in *Young People*, a publication of The American Baptist Publication Society.

As a one-time upstate boy and a Republican, the writer knows well the fear of the upstate rural population lest Tammany Hall gain control of Albany. This fear on the part of the rural Republicans during the writer's boyhood became almost a religious passion and appeared to justify political moves in drawing the boundaries of Congressional districts so as to keep down the representation of New York City. While Tammany Hall is by no means as formidable at it once was, the fear still persists.

How strikingly this situation is paralleled within the church itself, especially in a denomination accustomed to a rural outlook. It has been difficult for Baptists and other bodies which became strong on the frontier to adjust themselves to the sharp transition from rural to urban life. This problem is the more difficult for Baptists because its ecclesiastical structure is built up from the local church to the Association and to the State Convention which by tradition is confined to the boundaries of a single state. Neither Presbyterians nor Methodists have this peculiar difficulty. The emergence of these great metropolitan communities, often referred to as "city states," and the free movement of the people across state lines as indicated above, have created a new situation which is difficult for Baptists to meet on a state unit basis. This results in the disfranchisement or under-representation of Baptists from urban areas, particularly from these metropolitan communities that cross state boundaries.

These difficulties are brought to the fore in the workings of the Convention and its associated councils. For example, the Council on Finance and Promotion is built on state lines with the single exception of the New York Metropolitan Area. Again, the Nominating Committee of the Northern Baptist Convention composed of one representative from each of the states presents the anomaly or paradox of the over-representation of great sections of the Convention and the under-representation of populous areas in which the majority of Baptists who are affiliated with the Northern Baptist Convention live. This arrangement sprang so naturally from the State consciousness of the Northern Baptist Convention when it was organized in 1908 that so far as the writer knows it has never been seriously questioned. The writer does not propose a change in method of choosing the Nominating Committee of the Convention for there are other areas within our denominational life where change is more urgent, but he points out that the method of setting up the Nominating Committee does illustrate the general tendency of the denomination to think in terms of political divisions to the neglect of the most dynamic units, the metropolitan communities, and, correspondingly, to

think in terms of State Conventions to the neglect of Church City Societies. Both as citizens and as churchmen we may well heed this advice of the National Resources Committee: "Proper conduct of metropolitan affairs requires an enlargement and development of local governmental areas, powers and techniques, irrespective of the political boundary lines which crisscross these complex urban districts." [4]

Conclusion

The National Resources Committee urges the importance of resolving these paradoxes. Repeatedly they point out that these problems are not urban problems requiring the attention of municipalities alone but national problems requiring the attention of the country as a whole.

The National Resources Committee in the conclusion of its study of the urban situation in America states that "underlying this view is the assumption that whatever happened in and to the city would in the long run be reflected in the rural areas as well, and would have vital implication for the entire Nation." [5] They contend that the cities have become "a major segment of our national existence" [6] and warn that "if the City fails, America fails." [7]

Moreover, they make quite clear that the modern American city is not in the position of ancient Sodom. By no means would a modern Abraham be forced to admit that there were not even ten righteous men in any one of them. The faults of our cities, they say, are not those of decadence and impending decline but of exuberant vitality crowding its way forward under tremendous pressure—the flood rather than the drought. As one who has spent almost a lifetime in close contact with the folk from other shores who constitute a high proportion of the population in many of our great cities, the writer can vouch for the accuracy of this generalization. Where, we ask, is this exuberant vitality more evident than in the youth groups of a great city, and where among the youth groups is it so evident as in the second generation of immigrant homes? The Church is slowly recognizing the tremendous vitality and indeed potentiality back of the second-generation youth so signally illustrated by the Lieutenant-Governor of New York, Mr. Poletti, that is emerging from our language-group churches.

All these considerations urge that as citizens as well as churchmen we should seek, and that speedily, to resolve these urban paradoxes.

[4] See *Our Cities,* Their Rôle in the National Economy, page 80.
[5] Ibid., page 71.
[6] Ibid., page 69.
[7] Ibid., page XIII.

"LEAD US NOT INTO TEMPTATION"

Matthew 6:13

R. H. MODE

Toronto, Canada

In all ages and among all races the problem of human trial and affliction and suffering has been one of sore perplexity to the minds of men. In their various philosophies of life this experience has had many solutions, generally associated with some demon influence emanating from the unseen world. Demonology seems to have been a necessary part of the intellectual apparatus of most of the early generations of mankind.

This was not so with ancient Israel. Like other races, she was convinced that back of all the physical inter-relations of life there was a personal power, but with Israel this personality was monotheistic. *God is one,* is her daily cry. (Deut. 6:4.) This was a tenet of supreme import to this problem.

In the case of Israel there were other features of her faith that aggravated the problem for her. One of these is the belief in the imminency of the Deity in everything that has to do with the life of man. We often read in the Old Testament that Jehovah tells a king, or a prophet, to go to war, or deliver an utterance, or do some trivial deed. We may have regarded such events as very special interventions on the part of Jehovah in the career of his chosen servants. Such is not so. It is a view of life common to all the Semites. As soon as we had discovered how to read the records of other branches of the Semitic family, we found the great Babylonian and Assyrian kings recording that they went forth to battle, or erected a building, or dug a canal, at the command of their god. When Mesha, the King of Moab, went up against Israel (about 890 B. C.) and defeated her, he narrates in the account of it which has been recovered, that Chemosh, the God of Moab, told him to go up and take Nebo from Israel. The fact is that among the Semites, if a man ate a meal, his god had told him to eat it; if he went out to plow, his god had told him to plow. The deity was regarded as inspiring and controlling every act, or thought, of the individual.

How fit this problem of human suffering and evil into this Israelitish philosophy of life? In the early periods, affliction and suffering were ascribed to the direct agency of Jehovah. Take the case of the prophet Amos (about 760 B. C.), a shepherd on the Judean hills. He observed that there was a law of cause and effect in the natural world—he knew

that a bird was not caught in a snare unless the snare had been set; he knew that the lion roared in the forest only as it leaped upon its prey; he knew that the trumpet was not blown unless the people of a city were called out to defend themselves—and Jehovah inspired this man to the thought that there was likewise a law of cause and effect in the spiritual world, and bade him go forth and proclaim this fact against the wickedness of that great material day in Israel's history. But in relating these illustrations of a law common to their experience and accepted by all his hearers, he also mentions this one accepted as axiomatic by his generation, "Shall evil befall a city and Jehovah hath not done it?" (Amos 3:6.)

Stand if you will for a little while in the market place and hear Jeremiah preaching to those who loved to gather there and revile him. The exile is near at hand. Manasseh's long reign has come to its close. For over fifty years Judah has enjoyed peace and great prosperity, but Jeremiah declares that all this is going to vanish because of their iniquity. They laugh at him, protesting that their prosperity is the outward token of the divine pleasure in their ways. This brings to mind another feature in Israel's faith which persists right down even through the New Testament. It will be recalled that the Pharisee was always a wealthy man and because he was wealthy he regarded himself as righteous in the sight of God. The Publican was poor and because he was poor his fellows regarded him as a sinner before God. It was this false doctrine of the divine Providence that Jesus denounced so vehemently.

This tenet arose out of their interpretation of the message of the Book of Deuteronomy. The Old Testament portrays the Levitical Law as given from Mount Sinai shortly after they left Egypt. Today, the wilderness journey of forty years has become an experience and is gone. They are now standing on the threshold of the Promised Land and Moses is about to give them this new law. In doing so, the first few chapters are taken up with a review of the goodness of God to them during the past forty years and this goodness is made the basis of his appeal to them that they will now keep this law that he is about to give them, and in his plea there is continually the promise that if they will keep this new law they will be blessed, and if they do not keep it, they will be cursed by all manner of punishment. Later generations interpreted this promise in a material way, and this interpretation made the problem of suffering and affliction even more acute for the Hebrew people.

One other element in Israel's faith must be added to the forces that combined to make the problem for her a most acute one. Beginning with Amos and continuing through her prophets, there was declared to

Israel the righteous character of her God. This soon made the problem of suffering and evil an intolerable one. It is, therefore, no surprise to us to find that a large portion of Israel's later sacred books (the Wisdom literature as it is called) is devoted to this problem. I shall refer only to such as gather about the Satan idea.

The inspiration which comes to man has to be conveyed through the human media of the generation which gives it utterance; even Jesus talked the language and the figures of the life of his day. You will recall that Persia, inspired by Cyrus, attacked the Babylonian Empire in 539 B. C. and overwhelmed it. This brought Israel in exile, and the remnant at home in Palestine, under the sway of Persian law and thought. While Babylon was the source of culture and justice in the ancient world and Persia took over her laws, one of the features of a Persian court was retained. There was an officer at their courts of law who in the Semitic language was called the *satan,* whose business it was to accuse the prisoner at the bar, and into the religious life of Israel there comes the conception that at the court of heaven there is some agent who is connected with our human suffering and affliction.

This is what inspires the Book of Job. Evidently there had come down through the ages of Israel the record of a great patriarch named Job, famous for his prosperity and for a sudden disaster that came upon him, utterly destroying his wealth. At the same time he becomes afflicted with bodily ills. The opening chapter of the book sets forth what is going on at the court of heaven beyond human observation and knowledge. One of the angels, called the *satan,* is given permission to afflict Job. This angel questions his fidelity to Jehovah, and the affliction which comes on Job is a test initiated in heaven where Jehovah protests his faith in his servant, even though there is this seeming outward sign on earth of the divine displeasure. In the dialogues of the drama Job knocks out the old traditional view as represented by those who argue against him, and the message of the book, as given in the concluding chapters, is that this great Creator of the universe is inscrutable in his ways, but trust Him and everything will come out all right.

It should be noted here that this *satan* is just an accuser, one of the angels whose office is described with the common article "the" in the Hebrew. He has the same function when he appears in Zechariah (3:2). This incident took place between 520 and 518 B. C. Satan is the adversary accusing Joshua the High Priest, who appears before Jehovah, pleading that Jerusalem which was destroyed at the beginning of the Exile (586 B. C.) should now be restored in the divine favour and rebuilt.

The next occurrence we have is an interesting one. It appears in 1 Chronicles 21:1, where *satan* now is a proper name in the Hebrew. This individual has assumed importance. Here we are told that "Satan stood up against Israel and moved David to number Israel." In the earlier record of this same event, recorded in 2 Samuel 24:1, we are told that "Jehovah moved David to number Israel" and in the succeeding portion of that chapter it is narrated how Jehovah then punished David by bringing a great plague on Israel. The Prophet who gave us our two books of Samuel and two books of Kings (in the Hebrew all one book), wrote this message after 562 B. C., for in the close of 2 Kings he tells us of the release of King Jehoiachin from prison in Babylon—the Babylonian records give us the date of this event. At the time that Kings was written, we have the earlier conception still prevailing that Jehovah is the author of both good and evil, but when we come down to the time when a Levite wrote the Book of Chronicles (likely just after the fall of the Persian empire to Alexander, the Grecian monarch, in 333 B. C.) it has become the conviction that it was Satan who caused David to commit this transgression. In the light of this narrative, there has taken place a development in the idea of the function of this personality. Heretofore he has been an accuser, but now he appears in the sinister role of a tempter.

In the Apocryphal literature and that of the New Testament he becomes the head of a kingdom of demons or fallen angels, who do much of his work for him. Though this evil agent has an initiative of his own, he still is under the permissive power of the Almighty. The two functions of Satan as accuser and tempter are now recognized in the Greek terms by which he is described. Part of the Apocryphal books is written in Greek and the two Greek terms used of him come on down through the New Testament, where Satan is sometimes called "diabolus" meaning the accuser, and "peirazon," the tempter.

In the literature of the New Testament these two terms are widely used for Satan appears often in the role of both activities. It is hard to pick out references which one might say are more interesting than the others, but possibly Rev. 12:9-10; Rev. 13:14; 1 Peter 5:8, and James 4:7 are representative. Luke 22:31 is also very interesting for it reveals that Satan's activities are still permissive. He is allowed to sift Peter only by request.

Coming to the form of the petition which the Master commands us to utter in our prayer, let us not lose heart at the terrible import of these words while we reflect on their historic usage. Rather, let us remember that this prayer emphasizes what I might call the divine anxiety for the

welfare of man. It is revealed in the petition we are to utter "Give us this day our daily bread." Be it remembered that life in the East is always a precarious matter and that to a large element of the population the procuring of daily bread is practically the problem of that day itself. It would seem that the import of the Greek expression here is virtually "Give us today our bread for tomorrow." The heart of the Divine is so exercised over our human worries and anxieties that when we rest tonight he would free us from the worry of where tomorrow's food is to come from. In the light of this anxiety we come to the last part of the prayer we are to utter, "Lead us not into temptation but deliver us from evil," and here we have the word for temptation in the Greek which is used of Satan as the tempter. The word has generally the most evil significance, although it is used in some places where it likely refers to our more common human affliction. Let us ever recall that any trial, small or great, which we may experience is contained in the import of this same word and is under his anxious care and knowledge.

There is another term found in this phrase which should not be overlooked. The Greek word "poneros" is used of wickedness at its worst, and Matthew commonly uses the expression with the article as he does here, where it is not "evil" but it is "the evil one" or Satan, and I think we should so read it in the Lord's Prayer. Matthew uses it in 5:37; 13:19 and 38, and elsewhere.

It is evident that in this closing petition of the Lord's Prayer there is assumed and recognized our subjection to satanic agency even in its most wicked forms. Our right to petition for release is freely granted. It is proper for us to ask it, just as it was for Jesus himself, who when in the Garden of Gethsemane with his cross before him said "If it be possible, let this cup pass from me: nevertheless not my will but thine be done."

The wording of the petition is a remnant in New Testament days of the language used in an earlier period of the Hebrew life when dominant in her faith was the idea of the imminence of God in the daily life of man, a doctrine which persists central in her religious philosophy even unto this day. The form may be ancient but in the mind of him who prays it is the thought, Let not Satan lead us into temptation, but deliver us from the evil one (Satan).

EVANGELISM AND CHRISTIAN EDUCATION

ROLVIX HARLAN

University of Richmond

THERE is no essential difference between sound evangelistic methods and good educational methods, only one of emphasis. There is no vital difference between the objectives of evangelism and of Christian education—both seek to condition the individual in the behavior commonly associated with Christianity or Christ's way of life.

It has long been a matter of commonplace knowledge that the vast majority of persons who reach decisions for the Christian life in evangelistic meetings have been conditioned or educated in Christian homes and in the Bible school—in a word they are those who have had a foundation in Christian education, using the term in its inclusive sense. There are those who really believe that the evangelism of Christian nurture is the only sound evangelism. However this may be, the educating or training of children and young people in home and church school has more than justified itself through the fruitage in decisions for Christ and the church in special evangelistic meetings where this technique has been used in recruiting. Good understanding of the meaning of acceptance of the Christian evangel or philosophy of life, and effective membership in the church, have always depended upon education either before or after the decision was made. In the early centuries of Christianity new converts or inquirers seeking the Christian fellowship were entered in the Catechumenate or learners' class to be taught the implications of acceptance of Christ and the Christian idea of God. Unless converts are so trained or educated they will soon be "gone with the wind."

There is a history of evangelism both as to the use of methods for delivering the evangelistic message and for securing definite response to it. In principle the norm or standard for all time is the evangelism of Jesus. His method and practice were to address individuals and groups wherever occasion offered, and to present the claims and privileges of the kingdom of God. He used every device for awakening interest and for linking the good news about God, which is the essence of his gospel, with the life needs of his hearers. He trained his disciples and tried to educate them in the implications and relevancies of the gospel to all of life's problems. He may also be said to have developed an evangelistic band or group of evangelizers using educational methods in this training.

However intriguing the relation of evangelism and general religious education in home and church, and however fundamental the methods and practice of Jesus in inaugurating his Kingdom and making disciples, we must confine the bulk of this discussion to the relation of the schools of higher education, the universities and colleges principally, to what is ordinarily meant when the term "evangelism" is used. We think chiefly of Christian colleges in this connection.

One or two preliminary disclaimers seem to be needed here. First, institutions under control of or founded by the churches are not primarily agencies of evangelism in the ordinary sense. Their chief business is the inquiry into and the teaching of truth—the building up and transmission of our heritage of culture. Second, emotional appeal and mass psychology and contagion so much relied upon in large evangelistic meetings are for the most part alien to the methods used for leading to the understanding of and transmitting the cultural heritage, and in carrying on the educational process in colleges. This may explain in part why apparent conflict has arisen between evangelism and the work of the colleges.

However, these disclaimers in no sense indicate a lack of interest on the part of the colleges in spreading and strengthening the Christian cause in the world. There are definite ways as well as indirect ways in which the colleges are related to the primary business of the churches—that is, to evangelism.

It ought to be taken for granted that those who administer and those who compose the faculties of Christian colleges should be men and women of Christian faith and practice. They should be scholars in their respective fields, the assumption being that there is no incompatibility whatever between sound scholarship and a genuinely Christian view of life. There is of course no Christian mathematics or chemistry or biology, but there may be a vast difference in the results in the character and attitudes of students when such areas of reality are inquired into and taught by Christian scholars. What the churches need to help provide is a full supply of Christian scholars to be the teachers and leaders of our young people in the colleges. Christian scholarship and teaching is a calling which the churches should honor, and encourage their best minds to enter.

One of the religious, indeed evangelistic, functions of the Christian teacher is to interpret the facts of science and culture in such a way as to relate them to the Christian view of the universe, and help the student to get a philosophy of life and to orient himself in an expanding world of knowledge. For some students who come from Christian homes with little cultural background and education, there does seem at times to be a conflict between early Christian faith and advancing knowledge. This

need not be true, and the Christian teacher must see that it is not a disastrous conflict.

It is often as important, if indeed not more important, that young people, reared in the atmosphere of a Christian home and church be held to the Christian life as well as enlisted in their early years. When the glow of an emotional experience which comes to a boy or girl in a revival in the home church wears off or is dissipated, he or she is apparently disillusioned by increasing knowledge and experience of life. A Christian teacher often can and by all means should help hold all such and keep them from drifting in their thought and practically renouncing their Christian profession of earlier years. The testimony of many who have been educated in our colleges is that they were converted a second time in a sense, or confirmed in their Christian life and held to the idea of life and service in and through the church by the influence of their teachers or some particular teacher who took an interest in them, helping them to readjust their thinking and attitudes on doctrines and ideas no longer felt to be valid.

In recent years colleges in this country have for the most part abandoned holding evangelistic meetings as such with and for their students and have adopted what is known as "Religious Emphasis Week." This form of religious service is being held in the tax-supported institutions as well as those under definite church control.

A period, usually of one week, is decided upon when, so far as possible, consideration is given to the claims of the Christian religion, with as little interruption as possible to the regular schedule of classes and laboratory work. Attendance is voluntary, but every effort is made to secure the attendance at the appointed hours of the entire college community, faculty and students. The Christian Associations or organizations on the campus take the lead and put forth every effort to canvass the student body before the meetings, ascertaining church membership and affiliation of all the students, and also to advertise and give adequate publicity to the public meetings to be held. Some well-known minister who is able to present the claims of the Christian religion in the language and thought background of student life is usually invited in to be the speaker and leader of the enterprise.

In addition to the public meetings, conference hours are arranged in which inquiring students may consult privately with the leader on their personal problems and difficulties.

It has been my privilege to be the leader in such a "Religious Emphasis Week" in a tax-supported college where the typical procedure is as follows: A strong Y. M. C. A. with a very efficient full-time

secretary had made preparations of a detailed sort. The week began with a Sunday service for the faculty and student body. Public meetings were also held daily, and special group meetings with student organizations at such hours as were convenient gave opportunity to press home to more mature students and their leaders the claims and opportunities of Christian alignment and service. Campus problems chiefly of a spiritual and moral nature were frankly discussed with these special groups, and the obligation to co-operate with the local churches in their program was given special attention.

The "Religious Emphasis Week" in the colleges is an outstanding opportunity for ministers who have kept in sympathetic touch with the student mind, to render great service of an evangelistic nature to the kingdom of God. It is by such meetings and by such methods that the churches can be prevented from "losing at the top," that is from losing their choice student members who are pursuing their education. It will help maintain in the younger members of the churches who are its choice material a definite interest in the work of organized Christianity, and will send into the professions and positions of leadership in the communities to which the students return, outstanding religious leaders. It seems to me to require in the man who has charge of this week of services a spirit kindly and tolerant to student opinion, and an appreciation of the state of mind of persons undergoing the intellectual ferment and change that college life brings. Nothing that borders on sensationalism or the tricks of some professional evangelists will enlist the student interest.

In the present-day effort to establish and spread the Christian faith in our communities there are two specific contributions the colleges might make if they were inclined to undertake them—to train those who are to take the lead in evangelistic work in the churches, and to sound a new note in the appeal to educated Christians for the totalitarian nature of the kingdom of God if we are to save Christian civilization from a relapse into barbarism through emphasis on the totalitarianisms of race and economic theory that seems to be gripping the complete loyalty of entire populations.

In considering the first of these it seems clear that no technique of our civilization should be outside the study and inquiry of sound educational method. Evangelism has apparently developed its techniques in the modern church by rule of thumb, or by trial and error devices as is true of other human activities. This is not to disparage the practically effective use of mass psychology and leadership methods which have often been used by untrained or partly educated evangelists. But certainly the time has come when students of psychology and the social

sciences may well give careful attention to the whole field of religious propaganda. It is alleged that psychological malpractices have arisen in connection with mass evangelism, and in connection with concerted efforts to propagate the Christian faith. The excessive emphasis on fear as a motivating force in religious decisions, blind following of impulses and emotional stirrings that are followed by unfortunate reactions, lack of enlightenment of the mind as to the full implication of sudden decisions unreflected upon; a deleting of the real claims upon the personality of religious decisions of various sorts, leading to distorted and incomplete notions of discipleship—these are some of the matters which need to be studied carefully and corrected so far as possible. Appeals and propaganda have been made with an entire disregard of age groups and the degree of maturity of those being influenced.

A course in college dealing with the place and function of religious faith in the making of personality; study of the various modes of religious propaganda and appeal historically and psychologically; careful study of the techniques for bringing about decisions, with research into the after effects of various methods—these and other matters should be studied and taught at college grade as a preparation for students for the ministry who expect to do the work of an evangelist. It would also provide a large body of co-operating laity who could be depended upon to give more intelligent help in connection with the church's evangelistic effort.

Courses in salesmanship and advertising are being taught in Business Administration departments of colleges. It most certainly is of both academic and practical value to have courses dealing with the proper modes of establishing spiritual and moral values in the community. The colleges must not withdraw within the limited field of transmitting only the so-called arts and sciences of civilization and leave the transmission of the spiritual heritage of mankind on one side as though it were no concern of theirs. Christian colleges should not only be sympathetic but deeply concerned with the adequate and effective strengthening of what the churches are attempting to do, and in preparing their graduates to co-operate.

The motto of the first American College is "Pro Christo et Ecclesia (For Christ and the Church)." This may state the purpose of that college as it has developed with the years in a somewhat circumscribed way, but the essence of the matter is in the motto. The motto of one of the newer large universities of America, also founded by a religious body, is "Crescat Scientia; Vita Excolatur (May Science Increase That Life May Be Enriched)." This may seem to omit a proper religious emphasis, but properly applied it is inclusive. The statement of Jesus,

"Ye shall know the truth and the truth shall make you free," is good for all time and for all institutions of learning, religious and secular as well, if we care to make a distinction. Hence the best way to spread and make effective spiritual and moral values in the life of an age is a proper interest and concern of the college. Men must be trained for the most effective participation in this all-important task. The churches have a right to look to the colleges for such training.

In the face of present world conditions, when the clash of contending ideologies is rending civilization, the question recurs again and again to Christians—to all men of good will: What is the supreme loyalty to which the youth in our colleges should be committed? Remembering that our Christian colleges were founded by the churches, and that from the churches they have drawn their main support in monies and students, is there any great service to the social order, to world peace and human welfare, that the colleges can best render? Totalitarian states are demanding of all their institutions, educational as well as others, the establishing of some absolute devotion to a racial or economic theory—some partial and incomplete set of values. Is there not a totalitarianism to which the colleges can and ought to contribute? Is it not a supreme and complete loyalty to the idea of the kingdom of God?

If there is any criticism of some of the evangelistic efforts that the churches have been making, it is that they do not demand enough of their converts. To become a Christian is not merely adding certain traits to one's character or changing over from one kind of behavior to another; it is not even a willingness to unite with some local church in a somewhat intermittent effort to support and propagate certain doctrines. It should be the absolute committal of the life to the will of God—the God who is made known in Christ. It should be the enlistment in the fellowship and work of the kingdom of God as the supreme social bond.

It does seem clear at this time that the world needs a large number of highly educated, deeply devout, personal leaders of the spirit and purpose, for example, of a Kagawa, of a Gandhi, or a Stanley Jones, who will give the cause for which Jesus taught and sacrificed first place in a life of absolute devotion. They must come from the colleges or God will need to raise up other sources from which they are to be drawn.

The kingdom of God was the burden of the message of John the Baptist and of Jesus. Men were to seek it first, were to receive and enter it as the ultimate good, were to make it the object of their complete devotion. While Jesus did not in any one sentence define it, his many

parables and statements concerning the Kingdom make it certain that he regarded it as essentially the turning to God and the doing of his will as the individual's duty and highest vocation. By implication it means human welfare in the name of the good and forgiving God. It is the commandeering of all abilities and capacities, all knowledge and learning, for the blessing of mankind. In the light of its claims all lesser loyalties are either given meaning or disappear as unworthy. The devotion of all life and its interests and activities to the forwarding of the cause of individual and social well-being in a world-wide fellowship of all races of all mankind is the need of the hour. The educational institutions need to bring all the processes by which youth is made more capable in the use of divinely given talents into line with the Absolute—the will of God for the redemption of the world. This is the only totalitarianism worthy of an educated Christian.

THE ORDINANCES OF THE GOSPEL[1]

F. W. PATTERSON

President, Acadia University, Nova Scotia

Mr. President and Brethren:

We meet during these days, one of the largest gatherings ever convened in the Protestant world, and representing many millions who count it an honor to be known by the same name. For whatever the name "Baptist" may suggest to others, to intelligent Baptists it connotes a rich and an enriching fellowship. Baptists the world over have much in common. It is of course true that they have many differences; but, always, the things they have in common, the real bases of their communion, transcend their differences, and even embrace them.

The name is nevertheless misleading. While to us it expresses a rich fellowship, to others it may conceal as much as, or more than, it reveals of our spirit and our faith. Like the name Christian, it did not originate with those who bear it; but, whereas the name Christian exalts Christ and expresses the essence of Christian loyalty, the name Baptist emphasizes the incidental rather than the essential and tends to place us in a false light. To those who do not know better, the name suggests that the mode of administering an ordinance is the very heart of our faith and polity.

Nothing could be more remote from the truth; yet it is too late to change the name. The name and the people have been wedded so long that the union must abide. But it is for us who accept the name to state that for which it stands. The popular misunderstanding of our name tends to obscure both the concepts that are formative of our faith and the vital significance of the ordinances from one of which it derives.

To many it will seem an offense against perspective, in days as tragic as these, to take the time of a world gathering to consider rites of religion; and if these ordinances marked our horizons, our discussion would be sheer tragedy. It is however not because of what the ordinances are but because of that to which they commit us, that we take the time of this Congress.

It is of the vital significance of these ordinances of the gospel that I am to speak to you this morning.

In common with most Protestants we understand the New Testament to invest two of the symbolic rites of the early church, Baptism and the

[1] A paper read at the Baptist World Congress, Atlanta, Ga., July, 1939.

Lord's Supper, with a unique importance. These two were not the only symbolic rites of the early church, but they were so peculiarly fitted to express the heart of the Christian faith, that they stood in a class by themselves, and became the "sacraments" or "the ordinances." In common with Puritans and Nonconformists generally, we have called them "the ordinances." The choice was our own but it was not wholly free; it was forced upon us by the course of history. As the church became secularized the term "sacrament" acquired meanings which were a corruption of the gospel, and, in separating ourselves from these corruptions, we dissociated ourselves from the term that had come to express them. We probably could do no other way and be true to ourselves, but the result has not been pure gain; something vital has been lost. The term ordinance, etymologically, can never express the whole truth. Baptism and the Lord's Supper are ordinances, but they do not derive their validity, even chiefly, from the fact that they are ordained. It is true that they are not sacraments if, by sacrament, we mean that which in and of itself imparts grace; but to the man of faith they are true sacraments—confessions of faith, pledges of loyalty, oaths of allegiance; and to all such they are vehicles of God's grace.

To me it seems a pity that the course of Christian thought has placed us in a position where our terminology has become a defense mechanism rather than a full expression of our faith.

What then did the ordinances mean for the early church and what should they mean for the church of today?

They were, and if they are to have meaning at all, they must be symbolic portrayals of the essentials in *individual* Christian experience. The ordinances are nothing in and of themselves. No miraculous power resides in them or can be imparted to them. They derive nothing from the office or the ecclesiastical genealogy of the man who administers them. They have no power, by whomsoever administered, to create within their recipient the new life of faith. In no circumstances can they become a substitute for faith. They are symbolic acts which bear witness to a prior experience; though when reverently observed, they enrich the experience they symbolize.

And what is that experience? It is the experience of a new life, begun and sustained in Jesus Christ; a life associated with the fact that he died and is alive forevermore; a life so different in its structural principle from the old life that it is no violence to call the experience through which we enter upon it a death and a resurrection; a life that moves from glory to glory as it has fellowship with the living Christ. It has its recognized beginnings in the hour when one surrenders to his

demands; it continues and increases as one lives in fellowship with Him and finds in Him the bread and wine of life itself.

It is the symbolic significance of the ordinances that prescribe their subjects, their form, and their frequency.

With regard to the subjects: Baptism and the Lord's Supper are alike in that they portray an experience that is possible only to conscious and intelligent faith. This does not mean that they are reserved for adults; it does mean that they are denied to all who, either because of youth, cannot, or because of unbelief, will not, yield to the way of life in Jesus Christ. But they must be open to all, whether young or old, who do choose Him. With regard to the Lord's Supper this has not been seriously questioned; only those who have been accepted by the church as believers have been admitted to the communion of the body of Christ. If the original and deeper significance of the ordinance of Baptism is to be maintained, there is no valid reason for admitting to baptism one who cannot be admitted to the Lord's Supper. Only a believer may partake of the Supper; only in faith may one legitimately be baptized.

With regard to the form: It is required of a symbol that, with the minimum of explanation, it shall suggest the thing to be symbolized. A circle is an appropriate symbol of the endlessness of eternity; an equilateral triangle of a trinity; an evergreen of immortality; but it is impossible to shift the symbols without doing violence to their meaning.

To one who knows what is essential in Christian experience, the ordinance of Baptism requires no explanation. In the immersion of the body in water and its subsequent emergence from the water, he sees the passing of the old life and the emergence of the new life in Jesus Christ. And because such a life has one beginning, there is one baptism—one symbolic confession of its beginning. And because such a life can be sustained only as one lives in fellowship with God in Jesus Christ, one partakes of the Lord's Supper at regular intervals. Whether one should partake of the Lord's Supper weekly, at monthly intervals, or less frequently does not matter greatly. It is the regular participation, at intervals not too widely separated, that preserves the symbolism and becomes a means of grace.

The ordinances of the gospel have also a *social* or *corporate* symbolism. They are not less personal confessions of faith, because they are more than personal. Even as personal confessions they are not unshared and self-administered. The simplest observances imply a simple society; not the eunuch alone, but the eunuch and Philip; not Jesus alone, but Jesus and John. Normally, both Baptism and the Lord's Supper are corporate acts. Baptism, as a corporate act, is the recognition accorded

by the church to one's admission to the Christian society. The Lord's Supper is the symbol, not only of the individual's dependence upon his Lord, but of the fellowship of each member of the Christian society with each other member and of each and all with God.

If this is true, the ordinances are a witness to the nature and importance of the church.

With regard to the nature of the church, the ordinances witness that it is a fellowship of the twice-born—a society of those who have entered upon the way of life of which the ordinances are the symbols. In its largest significance, the church includes those who, in all places and ages, have entered into fellowship with God in Jesus Christ; in a narrower sense, it includes those in any community who, having shared the life of Christ, associate themselves for the purpose of deepening His rule in themselves and extending it in the world. Such a conception of the church invests it at once with a unique quality. It is in the world, but not of it. The basis of its membership cuts directly across race, nationality, and class. It gathers from humanity wherever it may and, through the energy of God's forgiveness, creates a new society. It is a culture which transcends all other cultures, and which seeks to transform them into the culture of God. It is an *imperium in imperio.* Its primary loyalty is to God; its task to transform all other loyalties into loyalty to Him.

And because this is true, its membership knows no compulsion, except the compulsion of divine love. It is based entirely on the voluntary choice of its members. There can be no national church in which membership is coextensive with nationality. Neither the adult who has not chosen Christ's way of life, nor the infant who cannot choose it, has a place in its membership. It is a society of the forgiven and the renewed.

It is easy to state this, but not so easy to state its implication, especially within the limits of this address. This at least is true: A common experience implies a common right of access to God. At this point, neither priest nor minister has any advantage; all who will may have access to God, and all who have access to Him have access upon the same terms. And a common experience implies a common right to participation in the worship and service of the church; a right limited only by the limitation of one's gifts; a common right to know and interpret truth for one's self; and a common freedom from obligation to any creedal formulae.

But a common experience implies also a common responsibility; and the lay Christian, who claims an equal privilege with the clergy to the right of private interpretation, must be willing to accept an equal responsi-

bility with the clergy for the work of the church and the proclamation of its message.

Unfortunately many of our churches and many within our churches, who claim the privileges of private interpretation and self-government, think only of the privilege and not at all of the responsibility. They have responded emotionally to a slogan; they have not consecrated their powers to a cause. We do not secure a *spiritual* church merely by proclaiming our faith in a regenerate church membership; we do not attain a distinctive quality of Christianity merely by proclaiming distinctive principles.

The corporate significance of the ordinances suggests also the necessity of the Christian society to a full-orbed Christian personality. With the doctrine that there is no salvation in the full New Testament sense outside the Christian fellowship we agree; not because the sacraments as administered by the church are necessary to salvation, but because the Christian personality can develop only in Christian fellowship. It is the communion of the body of Christ that enables each member to become a holy temple in the Lord. The principle operates in our social relationships. What we call personality is not a gift; it is an achievement. We are born potential persons; the personality we achieve we owe to the society in which we develop. The initial act of faith, symbolized by baptism, is the beginning of Christian personality; the personality itself is mediated through the fellowship of the Christian society. As Baptists, we have insisted, at times, so strongly on the worth of the individual that we have overlooked, what both Baptism and the Lord's Supper equally suggest—the necessity of the Christian fellowship for the full salvation of the individual.

Lastly, I am sure that I do no violence to the symbolism of the ordinances when I suggest that they have also a *cosmic* significance, and that rightly interpreted and administered, they constitute a pillar and bulwark of Christian faith.

We have already seen that, in their personal significance, they imply the right of private judgment in all matters of truth and of religion; and that, in their corporate significance, they suggest the necessity of the Christian fellowship in the quest of truth and of life, if the fulness both of truth and of Christian character is to be attained. But the garment of truth is without a seam—truth, itself, one and undivided. The individual and corporate experiences, symbolized by baptism and the Lord's Supper have a cosmic outreach and implication. The ordinances which symbolize the experiences are also a symbolic witness to that Christian view of the world which the reality of the experiences assumes. They

are, for those who intelligently observe them, a confession of faith in God and in Jesus Christ.

The emphasis at this point is where it is most needed today. In the history of Christian thought, the area of conflict is constantly shifting. The line of battle for one generation is, except for scattered groups, left behind by succeeding generations. Today the battle-line is drawn over vital issues—over basic conceptions of the world and of man. Upon the answers to the questions that are being asked, depends the whole future of the Christian faith and the Christian church. Has the world, including man, meaning and purpose? Is it to be explained in terms of its physical nature or in terms of its highest ideals and values? Are what we have called moral and spiritual values real or are they mere illusion? Is human freedom a reality or is it an illusion? Is there such a thing as truth, and if there is can it be known? Is God a reality, or is what we call God merely a chemically conditioned projection of a chemically conditioned desire? If God is a reality, does he care for men? Does he enter into personal relations with them? Does he reveal His character and purpose and exercise His redeeming power through Jesus Christ who has lived and died for men?

These are the vital issues of the day. And the individual and the church which honor the ordinances of the gospel, proclaim their faith that, in their interpretation of the world and of man, they must go beyond non-theistic humanism and scientific naturalism to God himself, the source and the support of the world. They still claim their right of private interpretation of truth; but on the basis of naturalism, religion, truth, and interpretation are alike, logically impossible. The ordinances of the gospel are a pillar and ground of Christian truth.

I have said that we take the ordinances seriously because of that to which they commit us. Let us make no mistake at this point. This Congress, great as it is, is not without its dangers. In and of itself it is a remarkable achievement. It is not easy to see how more could be done than has been done to make it a success. It has numbers, spectacular quality, publicity value. We must, however, avoid the danger, that because of our numbers we think of ourselves as a great people; such an outcome would be the direst calamity. Self-congratulation is not in the vocabulary of the spirit. What should concern us is not the numbers to which, as a denomination, we have attained, but the strength that we may have been given for our tasks, and the lands that in personal experience of God, in undiscovered truth, in unchristianized areas of life, and in unevangelized peoples, are waiting to be possessed. It is easily possible for us, while denying sacramentarianism, to have a complacency in our

observance of the ordinances that is as alien to the spirit of Jesus as the sacramentarianism we repudiate.

But if we see through the symbol to reality; if, to us, the symbols are a mold of faith, a model of fellowship, and a mandate of complete devotion to the total purpose of God, we can do no other than commit ourselves in penitence and faith to the attainment of that fellowship in which man and God are one—one in character, one in purpose, one in toil, one in suffering, and one in ultimate glory.

PSYCHOLOGY, PURPOSE AND PERSONALITY

BLANCHARD W. MEANS, Ph.D.

Trinity College, Hartford, Connecticut

THE problem of personality is one of the most vital issues in philosophy because it is one of the most intimate and fundamental. The significance of human life is tied up in an interpretation of the self. Today with the mental ill of meaninglessness the dominant disease of our time [1] we need perhaps as never before a truly constructive theory of life which will give initiative and point to our individual living. Such a theory is found in philosophies like that of Archbishop William Temple, Professor A. E. Taylor, and Dr. Rufus Jones, where the universe is conceived in spiritual terms and individual life is interpreted as a purposive, progressive pilgrimage of the soul toward an ideal perfection of personality and a final place in the Community of the Blessed. In this there is meaning to life, something to work for in the face of difficulties and evils as they befall us in actual experience.

Thus the eminent philosophical churchman, Archbishop William Temple, is primarily concerned with Mind or Personality as the integrative principle of unity in Reality. To him Mind Purposive is the governing principle of world process. And since Intelligent Purpose is self-explanatory,[2] as a principle of explanation it requires no further justification.[3] In this mind-pervaded world-process human personality is seen to be a self-directing, self-integrating system, purposely striving to become something which it now is not.[4]

In his philosophy of man in the universe Temple's underlying idea appears to be the recognition that intelligible interpretation of the world-process demands a principle of purposiveness toward objective good,[5] a recognition which seems indisputable. His interpretation of purposive man as personal self-awareness in this purposive world-process also appears clear and capable of the highest type of spiritual aspiration. As such, human personality in its self-determination seeks in every situation to win good from it rather than to worry about its present justification as either good or bad.[6] Personal life on this earth is thus envisioned as a self-developmental process of the soul, a process which

[1] William E. Hocking, *Thoughts on Death and Life,* pp. 145-152, 161-163.
[2] Archbishop William Temple, *Nature, Man and God,* pp. 213, 219-220, 256, 265.
[3] *Ibid.,* pp. 219, 220, 262.
[4] *Ibid.,* pp. 212, 238, 261-263.
[5] *Ibid.,* p. 265.
[6] *Ibid.,* pp. 220-221.

is, with the help of God, a true process toward final membership in the Commonwealth of Value, called in Christian terminology the "Communion of the Saints." [7]

Professor A. E. Taylor is another noted philosopher who is primarily concerned with personality and an axiological, i.e., valuational, interpretation of reality. Like Archbishop Temple, he finds facts and values, although distinguishable, always given together as an undivided or conjoined whole in experience.[8] For Professor Taylor, fact and value, the "is" and the "ought," are ultimately co-incident in their common source in a transcendent living and personal Good—which we call the living God.[9] For man, the meaning of personal living is the remaking of the self toward the ideal, a process which we know in time, but which aims at transcending time.[10] This means that the individual, living toward his spiritual destiny, is carried beyond the limitations of time and mutability, of physical bonds and changing circumstances. The essence of personality is thus a spiritual on-going, an achieving of a moral personality which is permanent, a good which is secure and abiding.[11]

Dr. Rufus Jones is yet another eminent philosopher with an ethically significant interpretation of life and of the world. Basically a mystic, his mysticism is of a decidedly sane variety. For him, ours is essentially a spiritual world, in which individual living is a highway leading into the Heart and Life of God.[12]

While such views as these concerning man and the universe give a directive significance to living, they depend upon a permanence of personality which is able to endure, to progress, however hard and even retrogressive at times the going may be. Unfortunately, there is a certain brutality of experience which is crucial for any such more than physical interpretation of the self. This is found in the evidence from psychology in the field of insanity. We can fall to rise, can be baffled to fight better, can even sleep to wake, only providing that the "we," the self, is sufficiently permanent to endure through accident and evil. But in insanity the self is apparently destroyed.

Perhaps the clearest evidence of this is in those cases where the destruction of personality comes not from without the individual, as from accident or some harrowing experience, but is due to physical forces from within. For example, there is a form of insanity which strikes youth

[7] *Ibid.*, p. 426.
[8] A. E. Taylor, *The Faith of a Moralist,* Vol. I, pp. 55-56.
[9] *Ibid.*, Vol. I, p. 61, and Vol. II, p. 1.
[10] *Ibid.*, Vol. I, pp. 118-119, 307-308, 312.
[11] *Ibid.*, Vol. I, pp. 313, 299-301.
[12] Rufus M. Jones, *The Testimony of the Soul,* pp. 6, 13, 119-121, 123.

just at the time of its properly maturing promise, the so-called "dementia præcox." Like most mental abnormality this is an exceedingly complex disorder. Apparently it is a condition involving definite anæmia and set off by some mental stress and conflict. If the anæmia is taken in time the resulting mental deterioration can be avoided, thus showing the later striking state to be largely dependent on the prior physical condition. Another example is the condition called cretinism in its inherited form. From this condition personality can be won by administering proper amounts of the naturally deficient thyroid product; and if this treatment is begun in time, an apparently normal individual will result. But if it is then discontinued for any length of time, the artificially maintained personality disintegrates and disappears—much as a butterfly might turn back to a slug.

Such evidence as this from insanity constitutes perhaps the sharpest point against any non-naturalistic or truly axiological interpretation of the self. As such, it seems to be surprisingly neglected. The naturalists do not make the most of it, relying instead upon more general arguments from the science of psychology and of physiology to show the physical nature of the self, while the non-naturalists largely ignore it. Certainly they fail to meet it directly. Yet this they must do, for however they may subordinate the biological to the physical in theory, this evidence from insanity apparently means that the self is overcome, is destroyed by the physical and consequently strongly suggests the physical character of the self.

Against the general evidence from psychology and physiology for the purely physical nature of man, a more organic interpretation of the self than that usually considered may be effectively urged. To begin with, it seems clear that the factual evidence of experience, together with its logical implication, points to an idea of the self as more than merely physical in space and time. Although philosophers as a class dislike scientifically to accept an observed fact as merely given, the idea of purposive personality primarily appears as an immediate deliverance of experience. By this no separable sensation in self in the Humian sense is suggested. It simply stresses the immediate fact of experience that living is itself purposive, a striving toward good in and through all the varied events of life. Personality here appears as at least this inner-directiveness of human living. So much is surely undoubted in the lives of all.

Yet clearly a man is not one thing and his body another. We live, and only by intentional attention do we distinguish body from mind in an analysis of experience. Thus purely physical terms as such belie the

self-directive, purposive actuality of ourselves as living. But so, too, do rational or spiritual terms distort experience, if they are used as though determining or controlling our reality. We are not simply physical organisms driven on from past-present into future-present. Nor are we selves determined by reason or purpose. Our reality is at least our living, and our living is itself purposive. I do not have a desire for good. I am my desire for good. My personality, my self is the intrinsically directive essence of my living, or even more exactly my self is my immediately directive living.

Considered rather broadly, this interpretation of the self is not incompatible with science's naturalistic theories of human behavior. The picture of man in his activity as a physical organism in mutual interaction with a physical environment, including both natural and social surroundings, may very well be interpreted as an "outside" view of that which we each know on the inside to be an "agent" or purposive living. Inevitably we look upon the activity of all things, excepting only ourselves, from the outside or spectator position—inevitably because we are only ourselves and not the mathematically rolling billiard ball, or the reacting organism which we observe. Thus the inner character of all such activity is in its immediacy barred from our experience. We see what any object does, and so for the purpose of dealing successfully with objects, we come to classify and interpret them in terms of their observed behavior. But when naturalistic philosophy attempts to make this practical interpretation finally inclusive of ourselves as well, it excludes the very real fact of how our own living is immediately felt to be. On the inside, from within our own activity we experience purpose, direction, and self-responsibility. If now we recognize this character of our own experience as "observer" and as "agent," we may keep the naturalistic, practically serviceable view of the world which is embodied in science, without denying or even conflicting with the non-naturalistic interpretation of the self which we immediately live. Thus a naturalistic psychology as a science is both compatible with and a practically serviceable view for personality or the self—excluding only our own self.

Unfortunately this interpretation does not meet the difficulty of insanity, merely shifting the crucial point of the problem. While this interpretation of personality as the inner, immediately self-directive living of life does deny the naturalistic theory of a physical self, it still must face the fact of insanity, which here means that the purposive reality which we know as self sometimes moves on to its own self-destruction. In place of the identity of the personal with the physical, this interpretation of the self shows the facts of insanity as evidence of

the self-defeat of the personal. As such the difficulty of insanity turns into the problem of evil, but in a fundamental and crucial form rather widely ignored by those who find the significance of life in the purposive progress of non-naturalistic personality. They justify evils, but they do not frankly face the self-defeat or purposive destruction of personality.

Thus where the human personality fails to win good in particular present situations, although such failure eternally remains in so far forth as an evil of that date, Archbishop Temple uses an ordinary "out" by maintaining that as taken up into the future, this past is enlarged and altered in its reality, is changed in its total or real value for good.[13] But on Temple's own theory, it is difficult to see how his purposive world-process as becoming aware of itself in spots, as it were,[14] should then lose the personality of these individualized spots of consequently enhanced purpose and value for any purpose. In other words, where or what is a purposive principle for the defeat of purposiveness?

Dr. Rufus Jones treats particular evils in terms of a soul which can conquer the pains and suffering of life. For more fundamental types of personal frustration as found in insanity or mental decay (such as he himself describes on pages 18-21 of his *Spiritual Energies*), in accepting them Dr. Jones apparently offers, or more accurately hopes for, a peace which passeth understanding—because it is an intellect-transcending peace, not according with the ways of ordinary thought and reasoning. Here recognition of the problem is at least implied and perhaps the only possible answer suggested in terms of a mystical acceptance of reality as good no matter the appearances. If one has such faith or love of God, it may be sufficient justification to accept any evil, even to one's own insanity. While not specifically applied to the defeat of personality in insanity, this idea falls under the later consideration of such defeat as ultimately an illusory evil.

For particular evils, in order to keep a purposive interpretation of Reality, Professor Taylor resorts to the old idea of a possible or probable good to come out of evil. But for the evil of insanity, such a justification in terms of our immediate cash estimate of what in actuality is a long term investment for good cannot be accepted, since here not only man's purposes are defeated, but his purposing personality is destroyed. Here the far-off interest of tears has no interest, for when man's own being is destroyed, both the present and the long-run future equally become a time now of futility and defeat. To insist upon this

[13] Temple, op. cit., p. 410.

[14] *Ibid.*, pp. 278, 279, 201, 204, 217.

old expedient here means that God's purpose may at times not only deny any particular finite desire of ours for the sake of greater good, but may indeed deny us. The Living Good may thus be opposed to the good which is the meaning of human aspiration and longing, of human personality itself. Yet surely these two goods, that of man and that of God are either compatible, if not the same, or else in opposition each contradicts the other, consequently making both unreal, nothing—i.e., "naturalism."

The basic trouble is that insanity as the destruction of personality resists the usual justifications of particular evils which befall individuals. Yet some rational justification of this evil is essential in order to keep the interpretation of the self as progressive personality, without which life has little direction or real significance. The alternative to finding such a justification appears to be the acceptance of naturalism. But that acceptance insults our basic recognition of purpose and our respect for personality. It contradicts our dearest experiences of direction and responsibility. A physical world is one in which man loses his distinctive rationality of purpose. And a theory which affirms such to be the real involves the startling absurdity of man's own assertion of the denial of himself. Consequently, the problem as stressed here for a significant interpretation of life is how to meet the defeat of purposive personality found in insanity. For this there are apparently two alternatives to be considered. These are (1) to deny the defeat, and (2) to explain it.

(1) The attempt may be made to deny the defeat of personality by suggesting that in insanity purposing is not actually destroyed, but merely overt purposes defeated, since the real purposive personality either (*a*) has departed, as perhaps is the case in death, or (*b*) is still there although clouded over.

a) This first suggestion that in insanity the personality has departed is an attractive view, and certainly presents no greater problem to a rational interpretation than does death itself. Unfortunately it is largely upset by forms of abnormality in which recurring periods of sanity, i.e., of the old personality, appear, as for example in cases of shock and dissociation. Degrees and varying extent of abnormality likewise go to dispose of this possibility and thus sharpen the difficulty.

b) As for the idea that the self may still be there in insanity but hidden over in its outward expression, there is perhaps some analogous evidence for this in cases of slight inebriation, billiousness, mildly drugged conditions, and so on. Here the subject may know perfectly well what he wants to say or is trying to do, but his overt actions fail to carry out his purposes—as in a dream his intentions may be intense, but madden-

ingly muffled. Perhaps such a condition may still be true in insanity, in spite of all overt manifestations to the contrary. Empirical evidence here is difficult, and apparently we must admit at least the possibility for such a claim to a remaining, though recessive personality.

Yet while admitting this possibility, the idea of a hidden or recessive personality develops two definite complications. First, it makes a sharp split between the self, which keeps its integrity in exile, and the body, which deteriorates in activity. But such a split between the self and the body is immediately denied by our strong natural experience of self as inclusive of body—although not necessarily as exhausted by it in the sense of being merely identical with the body. This makes it possible that personality may endure beyond death, but doubtful that it should substantially remain simply as a secluded tenant in the body. Second and more difficult still, in insanity the old personality is not only absent, but a strange or distorted character seems to be present. If so, which is the real self, the old or the new? And if it is the old self which is the real self, but which is now eclipsed by a second personality in the bodily activity, what and where is the old or real personality, and why is it thus thwarted? In any case, the defeat of personality remains, and the effort to deny the destruction of the purposing self, found in insanity, appears quite unsatisfactory.

(2) However, if this defeat of personality cannot be successfully denied, perhaps it can be explained. For this effort there are two familiar types of explanation, customarily used for evils which have no apparent justification. These are (*a*) to consider them irrational, and (*b*) to treat them as ultimately illusory.

a) An attempt may be made metaphysically to explain the fact of evil by accepting an irrational element as merely given in the world. Over against the purposive character of the world-process, there is an opposing resistance which is evil. Just as we find the good, the evil too is simply part of the given, to be overcome as best we can. Thus James accepts both evil and purpose in terms of a finite God of limited power in a real world-process of purposing agents and activity, going on in time to victory or defeat as the case may prove.

But such mere givenness is ever tantalizing and unsatisfactory. This is especially so here, since insanity is not merely such a resisting evil. Insanity means in-sane or sense-less, i.e., pointless, i.e., purposeless. When insanity overtakes some purposing being it is not some particular purpose which is defeated, but the purposing itself. Here is a metaphysical irrationality which underlies and undermines any acceptance of evil and of good as merely given.

This means that if evil is not subordinated to good in terms of rational justification, good itself falls under the domination of evil. That is, however much one may be willing to accept good and evil simply as given with no rational explanation of evil, if so accepted both good and evil lose their objective value connotation by virtue of their barren givenness. Either objective good must be given up in accepting evil as equally part of given existence, or else in maintaining good, evil must be subordinated to it. The first alternative is rationally impossible, and the second simply returns to the requirement of explaining evil in some rational terms.

b) The only way to do this seems to be to deny the ultimate reality of evil in some terms of good, that is, to treat it as metaphysically an illusion. Thus, in order to save the appearances of rationality and of purpose here in the human sphere, as Plato used to try to do in the realm of planetary motion, it may be asserted that human purpose is really identical with Cosmic purpose. Perhaps although the individual as a personality is defeated in insanity, his loss is but a finite appearing "evil" which in reality fits in with and enriches the good, purpose and perfection of the Absolute—a little bitterness, be it even that of a lost soul, simply making divine sweetness sweeter. However that may be, in such a Cosmic Purpose individual purposing is lost. It has no cosmic standing of its own, with the result that the individual in his essential being has no reality, and thus there is no meaning to life for *him*. This again is a cosmically disregarding determination, essentially naturalistic, however disguised in capitals.

Such is the problem of insanity which challenges any more than physical theory of the self. The usual justifications of evil do not seem to meet it, being primarily concerned with the defeat of particular purposes rather than with the destruction of purposing itself. As certainly an evil, it tends to be rather widely ignored in the treatment of evils. Yet surely the fact of insanity as an insistence of the physical in the loss of personality must be considered for any more than naturalistic interpretation of the self, without which there is no spiritual significance in living. Consequently, the primary intention here has been to call critical attention to this problem which, perhaps, has not hitherto been so recognized.

Yet it is highly unsatisfactory to leave it simply as a problem, without making any attempt at some constructive suggestion. However, any suggestion here is highly tentative and hesitantly offered, even in brief outline. Faced with the apparent failure of both the attempt to deny the defeat of personality found in insanity and the effort to explain it

as an evil, there may still be a third way out. This is by neither denying nor explaining, but by accepting it.

(3) Personality has been defined as the purposive self-directing character of individual living, as immediately known in our own experience. Now it is just this rational essence of living which is defeated in insanity. True, such frustration may not be final. Conceivably the progress of personality may only be stopped for a time in lieu of death—a condition naturally leading to death, unless inordinately prolonged. An analogous situation might be the thwarting of personality in extreme sickness, especially in conditions leading through delirium and coma into death. For such suspension of personality, whatever that might be, a mystical affirmation of Reality as good, such as expressed by Dr. Rufus Jones, may be sufficient for acceptance without further justification. But whether the frustration of personality in insanity is hopelessly final, or is in some sense to be overcome after death, it is in so far forth a defeat of purpose which on merely rational terms calls for some further justification.

Perhaps nothing more can be done, providing that a mystical affirmation of Good is not taken as belief in some reason for the defeat of personality, which would excuse it as ultimately illusory, but is recognized as a fundamental faith for acceptance. That is, ordinarily the rational justification of evil means giving some reason for it which in effect explains it away through the value of the reason. Such justification is not suited to the evil of insanity, since rationally there can be no purposive defeat of purposing. Yet granting the affirmation of good, without which acceptance is mere defeatism, it seems rationally most difficult to reconcile the defeat of purposing personality without resorting to some ultimate illusion or implying an element of metaphysical irrationality. For this, however, a certain confusion between accountability and justification seems to offer a suggestive analogy.

By moral evil is meant that suffered by man through the activity of himself and of others. The ground of such evil we seek in the agent who is accountable for it, since by definition it is unjustified, for the execution of which there is no sufficient reason of right or worth. Blame is the practical implication of accountability. But it is clear that blame and punishment undo no evil. Accountability accomplishes nothing. Forgiveness alone takes up that which is evil to overcome it, not by turning evil into good, which is a contradictory impossibility, but by removing the sting of sheer evilness from the evil, and thus enabling the personal life of progress to go on. As long as we accept evil as evil we can do nothing with it. Our inevitable, intuitive hate of evil simply

blocks us there. But in forgiveness we put this evil as such behind us, out of our way for future life and development. Present evil is past, i.e., actualized. Our purposive effort is never a war on evil, but is always a striving toward good.

This interpretation admittedly depends, first, upon the intrinsically purposive character of living, which means that all men are seeking good, however mistaken they may be in accepting that which appears to them as good. And secondly, it depends upon the presupposition that all real goods can be harmonized, i.e., the real good of one individual is not incompatible with that of another. This assumption seems grounded in the idea of purpose itself as implying good which is not subjectively created by individuals. Such objective good cannot exclude progressive achievement by any one without itself being tainted with irrationality. Moral evil then is the result on the part of an individual of confusing subjectively apparent good with real or objective good. This is error and the inevitable condition of truly purposive individuals as self-responsible persons. As such it can be "justified" only in terms of the infinite worth of personality, rather than in any hidden good to come of such errors. The possibility of error and consequently of evil is a necessary condition of personality, the value of which makes the risk worth taking. But the worth of self-responsible living does not remove the evil of its errors. No man need will evil—in theory. The practical difficulties in the way of wisdom do not excuse the sin of ignorance. The evil done by purposive persons is real evil. There can be no illusion about that—although it may still be part of a purposive world of infinite worths.

Carried over into man's cosmic relations in interactivity with nature and the universe, this interpretation of moral evil suggests by analogy the possibility of accepting the more fundamental evil of insanity without denying the purposive essence of personality or implying an irrational element in Reality. As science shows, nature as our environment is changing just as we within nature are changing. And further, just because so far this dynamic nature seems to work along certain ways is no imperative for us that we must accept such ways in themselves as either good or even final. We accept the working of nature now, including those resulting evils which come upon us, as the condition, perhaps as the implication, of purposive process. Our acceptance of temporal nature is thus grounded in an affirmation of Purposive Reality. That is, evils in nature may be accepted as a necessary possibility in a world-process which is itself Purposive.

Indeed it may well be suggested that the relation between purposive forgiveness in the ethical sphere of humanly initiated activity and the idea of acceptance of evil in the wider cosmic field is far more fundamental than merely an attractive analogy. For man himself and all that he does are of this wider nature. His is a long history tracing back in time and in substance to the primitive stuff of the world-process itself, which in turn goes back perhaps to an unimaginable springing from Purposive Good beyond time. This does not necessarily mean, however, that man is merely nature without personal self-responsibility, any more than children are merely their parents from whom they have their origin. It suggests the goodness of the world-process as a process expressing Purpose, but subject to the conditions of a real purposive process, i.e., the possibility of error and thus of real or unjustified evil. In some such way as this the fact of non-moral or cosmic evil, such as the defeat of personality in insanity, might be reconciled with the purposive character of men and of the universe, and thus affirm an interpretation for personal significance in living.

THE POWER OF LOVE TO PURSUE

JAMES B. PRITCHARD

Minister, Parkside Methodist Church, Chester, Pennsylvania

"Love never fails." That is a beautiful line from the majestic poem on love written by Paul. It is easy to believe in love as a fact, or as a thing of exquisite beauty; but love as an instrument or force which never fails to achieve—that is taxing one's faith almost to the breaking point. Propaganda, fear, physical force—these seem to have carried away the laurels as instruments of getting things done. In a time when events have seemed to deny this creed of love, to which we give lip service, I have had my own faith buttressed and strengthened by a new faith in the power of love as an instrument.

First, it is a line of poetry which helped me. It is from Francis Thompson's "The Hound of Heaven," one of the few great odes of which the English language can boast. Francis Thompson was born in 1859, the son of a Lancashire doctor. He was prepared for medicine, but he had no interest in it. Faced with the necessity of making a living, he was employed as a book agent, but sold no books. He tried the boot trade, failed. He entered the army, only to be discharged for incompetence. Finally in flight from his bad fortune he went to London, sold matches, ran errands, held horses on the street. He took to sleeping on the embankment of the Thames. There a woman of the street took pity on him and kept him alive for a time by her charity.

When he had but touched the bottom of despair he began to write poetry upon blue sugar wrappings, found an editorial welcome for the poetry and a friend who took him from the street, persuaded him to give up the use of dope, and kept him from the starvation and physical tragedy of his younger manhood for the remaining nineteen years of his life. It was a man who had known first-hand such fears of body and mind who wrote:

> I fled Him, down the nights and down the days;
> I fled Him, down the arches of the years;
> I fled Him, down the labyrinthine ways
> Of my own mind; and in the mist of tears
> I hid from Him, and under running laughter.

You know the poem describing his pitiful flight from the pursuit of love. He sought life among the friendship of men. When they betrayed him he went to children, thinking that here he might find what he sought

of life; but they were snatched from him. He sought life in nature, but nature was too cold for the fervent longings of his soul. Finally that pursuing love, that "hound of heaven," which alone had been constant during all his futile search, catches up with him.

> Halts by me that footfall:
> In my gloom, after all,
> Shade of His hand, outstretched caressingly?
> "Ah, fondest, blindest, weakest,
> I am He whom thou seekest!
> Thou dravest love from thee, who dravest me."

This tremendous idea, the power of love to pursue, to catch up with those who flee, Thompson puts into one striking line, a line which is the distilled essence of his experience:

> Fear wist not to evade, as Love wist to pursue.

It would be easy to become sentimental at this point about the love of God which seeks men out. Rather let us be practical in our thinking about these two forces which motivate human conduct, the forces of fear and love. For Thompson is telling us that love is able to get things done which fear cannot get done. Put fear over against love, set them together in a long race, and then fear wist not to evade as love wist to pursue. In his own experience his human fear did not know how to evade the persistent pursuit of a constant love.

Hamilton Gibbs, in *Half Inch of Candle,* tells of a certain Abbe, who in his early days "had preached the hot flames of hell; and while he had now come to the belief that perhaps these flames were mostly figurative, he wisely refrained from imparting that knowledge. For general consumption it was too radical. Like strong wine it might go to their heads and then where would the good God be? Alone in an empty church. Wasn't it in the nature of man to need the discipline of a little fear, man being what he was? . . . . perhaps it wasn't a bad thing to emulate the sheep dog now and again and do some barking at his flock."

There are many preachers who emulate the Abbe, who in turn emulates the sheep dog, and do some barking at the flock. It may be true that a little fear, and a few flames of hell are temporarily effective in filling pews, but in the long race, love will outrun fear every time. For fear wist not to evade as love wist to pursue.

This idea of the power of love to pursue is not a new one. One can see it dawning upon the mind of a man as far back as the eighth century before Christ. One may read the prophecy of Hosea, the prophet of the decline and fall of Israel. He had seen the same vision of the impending

doom of Israel which Amos had seen. But with his denunciation of sins he had mixed a new element of mercy. In his prophecy you can see the two elements, fear and love.

The power of love to move people, win them, may have been revealed to Hosea in a domestic situation. There are some hints about his home life. Hosea married a fine, pure girl with high hopes of making a home. Later she proved unfaithful to him, went out of his home to live upon the streets of the city in shame and immorality. She forgot the home of Hosea. But in him love had not died out. It reached out and pursued this creature whose affection had been wasted and whose body had been sold into slavery upon the public market. She was up for sale again. There Hosea bought back his former wife for fifteen shekels of silver and a homer and a half of barley. For fear wist not to evade as love wist to pursue.

Hosea uses this experience, or simile, as it may have been, to show the love of God for Israel. Toward the end of the book he seems to be drawn between two fires, two motives. He predicts Israel's destruction and says of his God, "I will rend them like a bear robbed of its cubs" (Smith-Goodspeed). But the note on which he ends is the God who says, "I will be like dew to Israel." There is a great difference between a God who is like a bear robbed of her cubs—for I once fled a bear who had her cubs in Yellowstone—and a God who is like a Palestinian dew, coming gently, quietly in the night to settle about the plants and vines to give them the only water they are to have during a hot, dry summer. In centuries since, the concept of dew has been more fruitful in lifting men upward than that of the fear of a bear robbed of her cubs. Hosea knew, probably from actual experience, the power of love to pursue and catch up with an individual. That, he said, was God's way as well.

Fear has always been much more popular than love as a force. It seems to be taken for granted in the popular mind that the way for a nation to become safe from invasion is to make a possible enemy fear her, her army, her navy, her man power and resources. Fear is and has been the popular, the immediately effective weapon of government. For somehow we are tempted to agree that we are safer when men are afraid of us than when men like us.

Eugene O'Neill has illustrated the power of love over sheer force in his play, "Lazarus Laughed." The character, Lazarus, is a sad, defeated man, whom Jesus has raised from the dead. Men who witnessed the miracle had said that when Jesus had called him "My brother," Lazarus began to laugh softly like a man in love with God.

From that time on Lazarus has this strangely infectious laugh, even

in the face of the death of his sisters, Mary and Martha, and of his own father and mother. For he only laughs mildly and insists, "There is only life and the laughter of God. There is no death." Lazarus, this odd creature who has returned from the dead with a laugh, is taken to Capri to meet the Caesar, a man who lives and rules only because men fear death. Caesar, afraid of this laughter of Lazarus, sends a messenger to exact a promise that Lazarus will not laugh before him. Lazarus refuses to promise. The messenger raises the dagger. Then at this dramatic moment Lazarus laughs at the threat of death, for it is only one's fear of life. The dagger falls from the hand of Caesar's servant. So laughter, the eternal laughter of God, continues on its way to stand before the Caesar Tiberius and laughs down the very throne upon which he sits.

In that play you have Eugene O'Neill with the spirit of prophecy upon him setting Lazarus' laughter over against Caesar's sword. Love outruns fear, for fear wist not to evade as love and laughter wist to pursue. Men catch up the song of Lazarus and sing it:

> Laugh, laugh with me.
> Death is dead.
> Fear is no more.
> There is only life.

We have love over against fear, gentle dew over against a bear robbed of her cubs, Lazarus laughing at Caesar's sword. To these contrasts I would add another pair of antitheses.

Several years ago I was in Paris and decided to spend a Sunday in worship at the thirteenth century cathedral at Chartres. I took the early morning express to this town, about forty miles out of Paris, and with the guide-book of Henry Adams, *Mount St. Michael and Chartres,* I arrived in Chartres. I took a seat in the rear of the cathedral and began to read out of Henry Adams. That morning during the masses I was impressed with the reality of some stupendous force which had brought into existence this Gothic monument with the finest glass in all the world as its windows. Some power it had taken to get those stones into the arches and towers, some stupendous power. Henry Adams, who knew Chartres better than any modern mind has known it, had said that men were inspired to build like that by the Queen of Heaven, the Mother of God, the Virgin. For men had then no Puritanical sense of ought, nor fear, but only an inordinate desire to please this, their queen, to "please her so much that she would be happy in it—to charm her until she smiled." There is a miracle in stone and glass, lines and colors which

men cannot copy today with all their pains. There is a power, the power of devotion.

In 1900 Henry Adams was in Paris at the great exposition and spent most of his time in the electrical building watching the forty-foot dynamo. Surely this was the ultimate symbol of power, this machine, so quiet, so powerful, able to convert steam into electrical power. Then one day he took the train to Chartres and began to think of the Virgin who had inspired the cathedral and he wrote, with almost evangelical zeal, the chapter in *The Education of Henry Adams,* on "The Dynamo and the Virgin." In it he says: "All the steam in the world could not, like the Virgin, build Chartres."

In the last hour of the life of Jesus of Nazareth all the loyal disciples forsook him and fled away. For fear had put out its terrible fingers and drawn them away from the one who was all they wanted to become. So they went scurrying off each one to his hiding-place, some home, some behind bolted doors.

But even after his death that incessant Lover of their minds pursued them and found them out where they were and drew them together again. That pursuing love found them fishing on the lake and invited them to a feast; it found two discouraged ones on the way to Emmaus; it found them behind locked doors. But fear wist not to evade, as love wist to pursue.

We live in a world which needs some kind of power, some new drive. I am sure it is not the power of fear, nor of a devouring bear, nor of a Caesar, nor of a dynamo. But we need some power which can be described in such terms as gentle dew, the laughter of Lazarus, the Virgin of Chartres, the love which never fails, or of the risen Christ.

BOOK REVIEWS

Religion and the State in Georgia in the Eighteenth Century. Reba Carolyn Strickland. New York: Columbia University Press. 1939. Pp. 211. $2.50.

In this monograph, the author has endeavored "to show how religion influenced the founding and development of the government and how the policies of this government in turn affected religion." This book is timely, considering the church and state conflict today.

Georgia, last of the thirteen colonies to be established, had a remarkable colonial record of religious toleration. Its history has been traced by the author through the four important periods of the eighteenth century; namely, the colony under the original Trustees, as a royal province, during the Revolution, and the Post-War period. Anglican, Scotch Presbyterian, French Huguenot, Swiss Calvinist, Lutheran, Moravian and Jew—all found considerable religious freedom in Georgia from the earliest days.

In spite of the close relationship between church and government, Georgia appears to have contributed little that was original to the development of church-state relations.

Allan R. Moore.

The Flowering of Mysticism: The Friends of God in the Fourteenth Century. Rufus M. Jones. New York: The Macmillan Company. 1939. Pp. 270. $2.50.

From his college days Rufus M. Jones has been interested in "The Friends of God," those mystics of the fourteenth century. It has been his constant intention to give their story to the world. The present volume is the realization of his desire. In previous books he has told something of the characters that appear here; this book is particularly their story.

The fourteenth century produced "the most remarkable outburst of mystical religion that has occurred in the entire course of Christian history" (p. 9), even though it "had a peculiarly heavy fringe of dark color on all its radiance" (p. 175). "It seems to me," says the author (pp. 183-184), "the main tragedy of fourteenth-century mysticism is that it could not discover how to arrive at the concrete Infinite, the Infinite revealed in and through the finite, The Perfect Good breaking through and making use of an imperfect but dedicated and loyal life of a person."

The treatment of this period is largely through the biographical material provided and by interpretations or the writings of the mystics. Influences and personalities are traced to "The Peak of the Range—Meister Eckhart." Others of interest are Johannes Tauler, Rulman Merswin, Henrich Suso, "Certain Women Mystics," and some anonymous writings of this century, one of which (*A Golden Book of German Divinity*) Martin Luther edited again in 1518 and confessed that he had learned from it "more of what God and man and all things are" than from any other book except the Bible and St. Augustine.

One observes in this volume the evidences of Dr. Jones' maturing judgment concerning mysticism in his dealings with problems relating to the mystics; e.g. the disputed literature of Merswin, the flagellation of Suso, the distinction of "tendency" writing and the euphemistic description of Suso's extravagant state-

ments as "a dream picture of a minnesinger who was a vivid visualizer" (p. 154). Furthermore, he now makes nice distinctions of judgment on matters of pathology and symptoms of hysteria. The definition of mysticism on page 210 is, also, of considerable importance because it comes at the end of a long life of studying and living with the mystics. (Notice that this book, like so many others of the author, contains a whole chapter on the nature of the mystical experience.)

The preceding paragraph must not be taken to indicate that the previous judgments of Dr. Jones have been hasty or immature, but rather that this, his latest volume, is of special interest because of the inevitable contribution of time and age.

ROBERT E. KEIGHTON.

THE MUSIC OF THE FRENCH PSALTER OF 1562: A Historical Survey and Analysis with the Music in Modern Notation. Waldo Selden Pratt. New York: Columbia University Press. 1939. Pp. xii, 213. $3.25.

THE development of the Christian Hymn has always been a most interesting study. It combines the fascination of historical search with the bewilderments of ecclesiasticism and the entanglements of theology. No minister or theological student can properly ignore the subject.

The Reformation produced the Protestant singing of versified texts to appropriate melodies. Calvin attempted to nurture piety and worship during his first sojourn in Geneva. Then he went to Strassburg and remained four years, surrounded by strong Lutheran churches used to songs. In Strassburg in 1539 appeared the first songbook in French, either edited directly by Calvin or with his knowledge and approval.

From this and other sources came the French Psalter of 1562, the subject of this present volume, one of the Columbia University's Studies in Musicology.

Severely technical in its presentation of material, it devotes 78 pages to the text and 138 pages to the actual music of the Psalter in modern notation, with critical material on each of the Psalms.

The book offers specialized musical information upon the restricted subject of its title.

ROBERT E. KEIGHTON.

CHRIST OR CAESAR. Hugh Black. New York: Fleming H. Revell Co. 1938. Pp. xi, 209. $2.00.

THE issue of the Christian's relationship to the state is, as the title of this volume may well suggest, as old as Christianity itself. But although the issue is ancient there are few problems of more urgent importance today, and it is with the contemporary situation that Dr. Black is primarily concerned in these pages. Two statements in the preface provide a key to his principal emphases: (1) "In this book, while stating the issue between the free State and the despotic State, I am more concerned that democracy should become conscious of itself, its strength and weakness." (2) "Democracy was cradled and reared in religion, and without religion it will break in pieces."

Among the topics dealt with under these general theses are the individual and the state, the separation of Christianity and politics, the conference idea, freedom of the press, the close relationship between Communism and Fascism (in the light of the recent rapprochement of Germany and Russia) it is interesting to

observe Dr. Black's statement written months before: "Communism and Fascism oppose each other as the alternatives for man's choice, and speak as if they were mortal and eternal enemies. . . . . But really they are not enemies except on the surface. They are 'sisters under the skin,'" absolute pacifism versus non-pacifist types of Christian idealism and patriotism.

This very readable and practical book should prove valuable to discussion groups dealing with the problems confronting the Christian in the modern state, and should appeal to a major cross-section of the reading public.

WILLIAM A. BINKLEY.

ANTHROPOLOGY AND RELIGION. Peter Henry Buck. New Haven: Yale University Press. London: Humphrey Milford: Oxford University Press. 1939. Pp. viii, 96. $1.50.

PETER HENRY BUCK (Te Rangi Hiroa), the author of this latest series of Terry lectures delivered at Yale University, is the professor of anthropology at that institution and the director of the Bernice P. Bishop Museum in Honolulu. Born of a Maori mother, and having lived for years in the islands of the Polynesian group, Dr. Buck is eminently fitted to fulfil the purpose of these lectures; namely, to show the rise of native Polynesian religion and its *dénouement* before the invading religious force of Christianity.

This small book consists of three lectures titled "Man Creates His Gods," "The Gods Create Man," and "The Death of the Gods." Under the first of these headings, Prof. Buck reveals how the Polynesians created their gods through the deification of ancestors. Whenever any departed member of the race was able to communicate with the living through a psychic personality, the departed was raised to the rank of a god. These man-made deities were believed to give supernatural aid to the living.

But the gods whom men had created in their turn created man. Once gods had been made from human ancestors, the Polynesians found it religiously necessary to explain the origin of man. This the priests did through constructing a theology which credited the gods with a supernatural, rather than a human, beginning. Thus "the New Zealand version states that the major gods consulted as to how the human species should be created. The god Tane was delegated to mold some red earth at Kurawaka into the form of a woman. The figure was vitalized into the first human being. Blood flowed through her veins, she breathed, sneezed, opened her eyes, and stood erect. She was named Hine-ahu-one, the Earth-formed-maid, the human mother of mankind" (p. 48). In this way the shift was made from man-created gods to god-created men.

With the advent of Christianity in the Polynesian islands the native system of religion began to crumble. It was not difficult for the Polynesians to substitute the Christian God for their old gods since, for centuries, they had been accustomed to abandon one god and adopt a new one when the old deity proved ineffective. So in Tahiti, when the people ruled over by the chief Pomare were defeated in battle, he "began to flirt with the missionaries in the hope that their god was more powerful than his own and would bring the military success he wanted" (p. 66). The upshot was that Pomare was thereafter successful in his military exploits and he and all the people of Tahiti accepted the Christian god.

The result of the wide acceptance of Christianity in the Polynesian islands has been revolutionary in character. Why? Because "the Christian complex of a foreign culture displaced elements in the native culture that were associated not only with religion but with the organization of society and the arts and crafts" (p. 78). The hereditary priests of the tribal gods, the charm makers, expert craftsmen who carved the gods out of wood, drum makers, beaters of religious drums, and many others joined the ranks of the unemployed. Many religious changes obviously were necessitated. Social changes also occurred, the chief of which was the placing of the white missionary in the place of authority formerly occupied by the tribal priests. The net result of this process of cataclysmic change has been, according to Prof. Buck, the wrecking of native culture. "The death of the Polynesian gods was followed by profound changes that, commencing with religion, extended to the disorganization of society and the wrecking of the native arts and crafts" (p. 94).

The book is a sobering statement concerning the havoc which Christianity has not infrequently wrought in non-Christian cultures. Fortunately, many contemporary missionaries are honestly seeking to avert such wholesale destruction of values through incorporating the best in the native culture within the Christian society they endeavor to establish.

George W. Davis.

Essays in Philosophical Biology. William Morton Wheeler. Selected by Prof. G. H. Parker. Cambridge, Mass.: Harvard University Press. 1939. Pp. xv, 261. $3.00.

We are here favored with a collection of essays by the late William Morton Wheeler, professor of economic entomology at Harvard University from 1908 to 1926, dean of the Bussey Institute, a graduate school of Harvard University for research in applied biology from 1915 to 1928, and from 1926 until his retirement, in 1933, professor of entomology and associate curator of insects at the Museum of Comparative Zoology at Harvard. Dr. Wheeler died suddenly in 1937 in his seventy-third year.

The twelve essays in the volume form a miscellany. Instead of dealing with one connected theme, they are rather a selection from the more notable writings of this man whose bibliography contains 467 titles. The variety of the essays may easily be seen by considering a few of the titles: "The Ant-colony as an Organism," "Jean-Henri Fabre," "On Instincts," "The Organization of Research," "The Dry-Rot of Our Academic Biology," "Hopes in the Biological Sciences."

One of the most stimulating of the essays treats of "Emergent Evolution and the Development of Societies." Dr. Wheeler points out that the true meaning of "emergence" in its biological and evolutionary senses is "a *novelty of behaviour* arising from the specific interaction or organization of a number of elements, whether inorganic, organic, or mental, which thereby constitute a whole, as distinguished from their mere sum, or 'resultant'" (p. 145f.). He calls attention to the importance this concept of emergence has played in scientific thought, being expressed in one form or another by J. S. Mill, G. H. Lewes, L. F. Ward, E. G. Spaulding, Wilhelm Wundt, R. W. Sellars, C. D. Broad, J. C. Smuts, L. J. Henderson and C. Lloyd Morgan.

Dr. Wheeler investigates this concept of emergence on the social or societal level. He finds that many of the insects, for instance, reveal such social emergence, since he has been able to show that their type of organization "has emerged at thirty independent points at least during the phylogeny of the class" (p. 155). That is to

say, beginning with two individuals, a male and a female (ants, honeybees, social wasps, and termites, for instance), it is possible to watch the social emergence as the colony grows in size, some becoming workers, others soldiers, etc. These emergents indicate that "there is something fundamentally social in living things" (p. 158).

Dr. Wheeler is unwilling to explain emergence as something initiated and directed by extratemporal "entelechies" (Driesch), "organizatory factors" (Eldridge), "deity" (Alexander and Morgan), or *"élan vital"* (Bergson). He considers such resort to metaphysical agencies as worse than useless in dealing with the inorganic and organic realms. Instead of selecting deity as the supervenient level next to mind, as do Alexander and Morgan, Dr. Wheeler says the scheme of emergent evolution most naturally demands the social. Here he finds the end of the provable in the process and the height of emergence.

This miscellany of essays will prove stimulating to all ministers who read so many books on religion, or so many books of scientific interpretation by religious writers, that they fail to feel the pulse of the modern scientist himself.

GEORGE W. DAVIS.

THE MORAL PHILOSOPHY OF SANTAYANA. Milton Karl Munitz. New York: Columbia University Press. 1939. Pp. vii, 109. $1.75.

ONE of the most prolific of modern philosophers is George Santayana. Born in Spain, he was brought at an early age to America. Here he was educated and here he remained as a teacher at Harvard until 1912, when he returned to Europe to reside in Paris.

Utilizing a wide range of Santayana's writings, Dr. Munitz endeavors to reveal the philosopher's moral conceptions. These, of course, are basic to any understanding of Santayana, since he himself declared that "moral philosophy . . . . is my chosen subject."

It is made clear in this scholarly volume that there are two distinct, and perhaps irreconcilable, sides to Santayana's philosophy. The one side has its roots going down into the soil of a sturdy naturalism; the other sends its branches high up into the meditative, contemplative air of what borders on mysticism, if, indeed, it may not be described as philosophical mysticism.

Santayana, the naturalist, seeks to root his morality in nature and life. In this respect he follows Aristotle and Lucretius, rather than Fichte and Hegel. In such an approach to morality "wisdom . . . . is . . . . a candid inspection of the given and an intelligent analysis of the opportunities it affords" (p. 51). When we follow such a procedure we quickly discern that the moral attitude does not have a moral ground, but "has its natural basis in an inherited animal and social structure" (p. 51). One of the corollaries of this view is that value has no objective reality, but is entirely dependent upon human appreciation, interest or impulse. "In appreciation, in preference," writes Santayana, "lies the root and essence of all excellence" (p. 57). There is, consequently, a plurality of different scales of value, varying from one individual to the next. It is impossible to establish an absolute scale of values for all individuals as Christianity and other religions have sought to do. Values cannot be more stable than interests and environment.

But Santayana does not always remain satisfied with the naturalistic and the strictly earthly. Mind soars above the natural into the air of moral idealism. Here,

in the rational life, there comes imaginative intuition of life's ultimate values. In this contention, Santayana definitely leaves the solid ground of the natural and takes flight into the mystic's air. Not only does his philosophy manifest a thorough appreciation of the material aspects of being and conduct, but it stresses equally the phases of experience which may be described as ideal and imaginative. In contrast to the worldly, naturalistic, humanistic emphases of Aristotle, this latter emphasis in Santayana represents the supernatural, dualistic and otherworldly aspects of Platonism. The two are never reconciled in Santayana's thought. They simply exist side by side. This dualism accounts for our philosopher's two diverse descriptions of the spiritual life: "on the one hand, as a life of understanding, in which cognitive intent (itself a form of natural existence) is directed upon the ideals of truth and clarity of meaning; and on the other, as an escape from existence, as a disintoxication from all ideals, as a reversion to the immediately given that in itself possesses no meaning nor significance" (p. 88). Here, in the latter phase, religion is a mystical reversion to the immediate, so that "Santayana's later analysis of the spiritual life fits exactly, almost point for point, the mysticism he was himself at one time so eager to condemn" (p. 95).

One of the chief values of Dr. Munitz's critical treatment of Santayana lies in the revelation of these two dominant streams in western philosophy, the Aristotelian (the natural) and the Platonic (the ideal and mystical), flowing side by side in the thought of this modern philosopher.

George W. Davis.

Swedish Contributions to Modern Theology. Nels F. S. Ferré. New York: Harper and Brothers. 1939. Pp. x, 250. $2.50.

This difficult, but, in sizable spots, exceedingly stimulating volume, is written by one eminently fitted for the task. For fifty years his father served as a minister to the Swedish people. Coming himself out of the Swedish background, after theological training in New England, the author returned to the land of his fathers to make a first-hand study of Swedish theology, particularly as it finds expression in the universities of Lund and Uppsala. The result of this study is the present volume which admirably supplements Walter Marshall Horton's, "Contemporary Continental Theology."

Chief emphasis is laid upon what Dr. Ferré terms "the Lundensian Theology." The bulk of the book centers in an exposition, and, to a certain extent, a criticism, of this. The Swedish theologians who receive most attention are Bishop Gustaf Aulén, formerly professor of theology at Lund; Ragnar Bring, his successor, and Anders Nygren, also professor of theology at Lund. Aulén and Nygren are the founders of the Lundensian system of theological thought.

The most important contribution of this Lundensian theology is considered in the illuminating chapter which deals with "The Relation of God to Man." Here Dr. Ferré presents, at some length, Bishop Aulén's, and especially Dr. Nygren's, treatment of God as *agape*. In *agape* lies the basic motif of Christianity, its uniqueness, and its new picture of God. By *agape* is meant, in the words of Bishop Aulén, that "not the order of justice expresses God's deepest nature, but his spontaneous, free, sovereign love which gives because it is its nature to give" (p. 105). This is a love which flows from God down to men and is in no sense stimulated or produced by our human surging and seeking. It has, in other words, no relation to *eros*, the

yearning for the divine which is in man. *Agape* is completely unselfish, coming down from God, representing God's way to man, a free gift, a salvation which is the work of Divine love. *Eros,* on the other hand, is a desire of good for the self, man's effort to ascend, man's way to God, man's endeavor to achieve salvation. Prof. Nygren presents this contrast between the New Testament idea of *agape* and the Greek concept of *eros,* in these words: *"Agape,* Christian love . . . . has nothing to do with desire or selfish longing. 'It seeketh not its own'; it does not, like *eros,* seek privileges, but is, rather, self-offering and self-sacrifice. The reason for this nature of Christian love is that it is like God's. It is not a question now of lifting the human to the divine, but of the merciful descent to man of the divine. *Agape* is, first of all, God's love as unveiled most fully in the cross of Christ, in his self-sacrifice for sinners" (p. 129). In *agape,* the Lundensian theology finds the heart of the Christian faith. Here is the essence of the Christian revelation.

Dr. Ferré, in the concluding pages of his volume, criticizes the Lundensian separation of *agape* and *eros.* He writes: "If God is to be both Creator and Redeemer, and if man must be understood as capable of experiencing both *agape* and *eros,* some one must work out the relation between them. For this reason, we must think highly of Augustine's synthesis of *agape* and *eros* into *caritas,* for here *eros* is in the service of God's *agape. Eros* finds its fulfilment in incalculable love to God" (p. 238). So also feels the reviewer. Unless we are to give way once again to the Reformation pessimism concerning man, obscuring from our vision the moral optimism Jesus cherished about our kind, we must believe there is some power in man through which he can turn toward, aspire after, struggle for the good and the true, in the process of which God's *agape* meets and redeems him. It is not either *agape* or *eros*: it is rather both *agape* and *eros.* As a child seldom appreciates what he does not have a part in earning or producing, it is not likely that man can ever fully cherish a salvation which is in no part the result of his earnest, creative striving.

This review has touched only one part of this significant book. The sample, it is hoped, will whet the appetite for further investigation of the Lundensian theology.

George W. Davis.

The Knowledge of God. D. Elton Trueblood. New York: Harper and Brothers. 1939. Pp. xii, 207. $2.00.

The selection of the Religious Book Club for December, 1939, this volume endeavors to establish the claim that men can have a real knowledge of God. Its author, Dr. Trueblood, is the professor of the Philosophy of Religion at Stanford University. He states the question with which he is going to deal by quoting these words of William James on the title page of his book: "Can philosophy stamp a warrant of veracity upon the religious man's sense of the divine?"

In answering that question Dr. Trueblood returns an emphatic affirmative. In establishing this answer he points out that the way to know God is not through the traditional proofs of his existence, since "the God to whom they point is an inference and it is not as an inference that God has been or can be worshiped" (p. 5). He finds the way to know God to reside not in metaphysical arguments, but rather in experience. Along with Dean Inge he stresses the primacy of experience. To quote the Dean: "All our faith ultimately stands or falls with the validity of what we now call religious experience" (p. 8). Here we are at the heart of living religion.

Dr. Trueblood, accordingly, finds the primary datum of religion in the experience of God. He points out how this emphasis has received momentum in modern times from George Fox, Schleiermacher, Emerson, William James, and others. Having done this, he proceeds to an examination of the religious experience of four widely different types of persons: Blaise Pascal, the mathematician; Mary Pennington, the Quaker poet; Samuel Johnson, the literary artist; George John Romanes, the skeptical scientist. He concludes from the study of these diverse types that religious experience is perceptual, cognitive, and personal. Something of objective, rational, and personal character comes to the experient. He is not deluded. Rather, in his experience, he touches reality. If he finds it difficult to give sufficient verbal expression of what has come to him the difficulty resides in the personal quality of the experience. As we find it difficult to put love or friendship into words, so also is it with our experience of God.

One of the strongest reasons for accepting the truth of religious experience is found to lie in the character of the witnesses of such experience. Dr. Trueblood compares experience in this area with that of Captain Robert Scott's party to the South Pole. "But how do we know what these men did in the days after they reached the Pole? Most of our knowledge comes from the diaries they wrote, especially the diary of Captain Scott, and men can write what they please in their journals. But we all believe the whole story, since the accounts are self-validating. We are sure that dishonest and cowardly men could not have written as they did. The character of the witnesses is the chief evidence of the truth of what they say" (p. 118).

The problem of negative evidence, arising from the claim that religious experience is not valid since it is not known by all men, is skilfully handled. Men must not expect an experience of God, contends our author, until they have earned the right to expect it. There are five conditions of primary importance which must be met if one is to enjoy spiritual vision; namely, reverence, the child spirit, quietness, moral obedience and a combination of aloneness and togetherness. These are sensitively treated in chapter VI.

Finally, Dr. Trueblood makes an important distinction. He points out that while the religious experience which takes place in the privacy of an individual's mind cannot be observed by another person, yet that other person can observe what the recipient does. If the experience is real it is reasonable to suppose that those who have it will "show new qualities of character, especially in joy, peace, courage, and human love" (p. 190). Genuine experience of God will make a difference. Here we find the final evidence that an objective reality is found through religious experience. In this connection Dr. Trueblood cites Charles F. Andrews' words concerning Sadhu Sundar Singh: "He alone could give the final proof in such a matter, and he had offered that proof in its most convincing form, by living an entirely different life—so changed, that he had been obliged to face suffering, hardship, persecution, and even death itself, for Christ's sake. He had done so with joy and gladness" (p. 195). Such a life places the burden of proof on the shoulders of the opponents of the validity of religious experience.

While some may believe that this book "proves" too much, the treatment is very suggestive, presenting, as it does, the religious life itself as the last testimony to the truth of religion.

George W. Davis.

William Penn as Social Philosopher. E. C. O. Beatty. New York: Columbia University Press. 1939. Pp. 338. $3.50.

American historiography has dealt with the narration of Events rather than Ideas. Biographers have dealt with events and their stories of important American leaders are unsatisfactory. There are numerous studies of William Penn. This is the first extensive analysis of the great Quaker leader which clearly and adequately explains his philosophy of life, his political and social theories, his attitude toward war and peace, his religious and racial views, his notions regarding wealth and income, and his educational theories and plans for reforms.

What Penn did is an oft-told tale. What he thought about the many social problems of his day, as vital now as then, is for the first time outlined in this interesting and scholarly volume of Dr. Beatty.

The study was suggested by Prof. M. W. Jernegan, Department of History in the University of Chicago. The bibliography is extensive. For an adequate study of William Penn this book is essential.

Elmer William Powell.

Anthony Philip Heinrich. William Treat Upton. New York: Columbia University Press. 1939. Pp. 337. $4.50.

Prof. Upton, Oberlin College, continues the research in the Columbia University Studies in Musicology. Heinrich's compositions will never become repertoire pieces for symphony orchestras or for piano virtuosos. Perhaps none of them will be made to live again. But he had no small share in spreading the gospel of music at a time when musical missionaries were needed.

Heinrich was "the oddest figure in American musical history. Born a millionaire in Bohemia in 1781, he died in extreme poverty in New York in 1861 after a weird and fantastic career. There is infinite pathos in such a character. The constant struggle for recognition, the fight for physical existence, making all of his life a perpetual struggle—how pitiful, how tragic, and yet how heroic.

Elmer William Powell.

Pioneering in Western Canada. A Story of the Baptists. C. C. McLaurin, D.D., Calgary, Alberta: Author. 1939. Pp. 401. $2.00.

The field of this treatise is the planting and expansion of the Christian church in new ground. It is the story of the Baptist Mission—now sixty-seven years old—in the western provinces of Canada, told by one who was a Junior in college when the work was founded by Pioneer MacDonald and who has been actively identified with the work for forty-two years, having been a superintendent for twenty-five years. With two exceptions the author claims personal acquaintance with every missionary, minister and official of the Western Convention who has remained over one year with the Mission. He has visited every corner of this far-flung home mission field and preached in nearly every one of the five hundred churches. Now at the age of eighty-five he writes the story of the unfolding drama. The book of 401 pages is valuable in that it brings together a vast amount of material which should be preserved. Moreover it reveals the romance of the West and the courage, sacrifice and heroism of the spiritual leaders in laying the foundation for the Mission. It would have been better had it been an autobiography of the writer rather than a history of the Mission. Not that the author gives undue emphasis to those events

in which he had a leading part, but because he underestimates or skips other significant facts.

One wishes that the live issues and divergent trends in the field of missionary endeavor had been brought out more clearly. However, the story is well told and the picture it gives is on the whole a just one.

It is written, he states, to bring together not all the facts but rather the "outstanding and inspiring facts." Here the author becomes a judge as to what are "the outstanding and inspiring facts." Doubtless many who know the West and the Baptist Mission will disagree with his judgment at many points. With him some little things seem big, and some big things appear small. The book does not claim literary superiority, it suffers from bad proofreading and lacks a good index. There is no uniformity in the presentation of the historic data, but runs along as a well-told story.

Nevertheless the book possesses real merit. One feels the throb and passion of the great missionary heart of the author, one is brought close to some of the noblest men and women that any church in any age ever produced. One is made to see what it costs in terms of suffering and sacrifice to give the gospel of Christ to a pioneering people. After reading this book one knows the church is not dead because the missionary spirit and passion burns brightly on its altar. What of it if the progress has been slow—the fact is, as this book reveals, that the church by sticking to the task of missionary endeavor and evangelization, can and does get results. From this angle the book becomes really important to all lovers of Christ and his church. The church is marching forward. This mission begun only sixty-seven years ago, with a small company of Christians, now numbers many thousands worshiping in over five hundred churches and representing nearly every race under the sun. We recommend its reading by every Baptist minister in the Northern and Southern Conventions. It can be had by writing the author at Calgary, Alberta, Canada.

D. R. Sharpe.

Cleveland, Ohio.

The X of Psychology. Phillips Mason. Cambridge, Mass.: Harvard University Press. 1940. Pp. 216. $2.50.

The author is Professor of Philosophy, Bowdoin College. His volume consists of five chapters: "The Problem of Psychology," "Truth," "Mind," "Mind and Truth," and "The Science of Psychology." The publishers' note relative to this work is excellent, "Based upon a thorough study of Kant, this volume interprets mind in the light of the author's theory of knowledge, with due attention to developments in psychological science. After an exposition of his general theory of knowledge as a theory of truth, Mr. Mason considers the place of mind in knowledge and in truth, and also the conception of the science of mind appropriate to these theories. In all this he takes account of the content and methods of psychology as well as the relations of psychology to other sciences. Under the conception of a 'logical core' he has stressed the primary logical relations which make up the foundation of principles on which all truth and all true systems are based. In connection with this logical idealism he has emphasized the dynamic side of truth and has regarded the movement and development of truth in knowledge as a kind of second dimension of truth. The book thus offers an idealistic scheme of things, but it differs from most idealistic philosophies in avoiding both subjectivism and ontological idealism. It

treats psychology as a unique science having its own special status, not dependent upon any single sphere of truth." W. R. McNutt.

Liberal Kentucky, 1780-1828. Niels Henry Sonne. New York: Columbia University Press. 1939. Pp. 287. $3.00.

A portrayal of the struggle between liberalism and Calvinism for supremacy in Kentucky. It reveals the process by which the accepted position of the people of Kentucky with regard to religious liberty was changed from the religious liberalism of 1780-1820 to the Protestant orthodoxy subsequent to 1830. Attention is centered upon critical conflicts in which the attempt of liberalism to perpetuate its hold was threatened and eventually destroyed.

There was a struggle for control of Transylvania University and Theological Seminary by Unitarians under the Presidents Joseph Buchanan and Horace Holley, the latter of whom was at one time a Baptist. The liberals' greatest effort was to retain control in the temporarily successful change in Transylvania from a Presbyterian to a Unitarian university. The issue was won by the Presbyterians. In later years the university has been claimed by the Disciples, who became a flourishing party.

The book is an interesting study of the period and is fully documented and contains a valuable bibliography. Elmer William Powell.

Five Decades and a Forward View. John R. Mott. New York: Harper and Brothers. 1939. Pp. 139. [Price not given.]

Lectures on missions on the Sprunt Foundation at the Union Theological Seminary of Virginia. 1. The Student Missionary Uprising. 2. The Laymen's Movement. 3. Drawing Together of Missionary Forces. 4. Liberating the Money Power. 5. Depression, Recession, Recreation. 6. Looking Ahead. 7. Leadership for the Coming Day.

"Those who would lead must go into training and stay in training longer than their predecessors. . . . . There must be a competent leadership to closer co-operation and unification of Christian forces. . . . . Undue attention is given to developing promoters, salesmen, organizers. It is feared that we are producing activity and organization more than Christian experience, faith and philosophy." "There is a poverty of germinating, dynamic ideas, creative planning, and prophetic challenge."

Competent leadership at home and abroad is urgent. To be sure it is high time to emphasize competency. Elmer William Powell.

The Prophets. Beryl D. Cohon. New York: Charles Scribner's Sons. 1939. Pp. 232. $2.00.

Dr. Cohon is Rabbi of Temple Israel and Professor of Old Testament in Boston University. In these all too brief lectures Dr. Cohon says, "The author's indebtedness to the masters who have cultivated the field of biblical study will be apparent to all who are acquainted with modern scholarship. Few laymen appreciate the prodigious and consecrated labors of these toilers. They have reclaimed the Bible for the modern mind."

It is a readable book with apt quotations from the prophets. There is a list of modern books for further study. Elmer William Powell.

ENVIRONMENTAL FACTORS IN CHRISTIAN HISTORY. John Thomas McNeill, Matthew Spinka, Harold R. Willoughby, Editors. Chicago: The University of Chicago Press. 1939. Pp. 417. $4.00.

THIS is a volume of twenty-one chapters prepared in honor of Shirley Jackson Case by as many of his former colleagues and students. It is a highly deserved and worthy tribute to one who had taught many generations of students in the thirty years of his affiliation with the Divinity School of the University of Chicago, for five of which he had been Dean.

No one who has sat in his classes can ever forget the sense of reality in study and research when this teacher would define the course in some such words as these: "We are not dealing so much with theological formulations, or institutional organizations as with ideas, ideals, conduct; with living people motivated by religious aspirations and conditioned by this world's situations. We are studying movements, not merely changing creeds and sectarian developments but reasons in the lives of the people which produce these doctrinal forms and ecclesiastical orders." Professor Case was a pioneer in this social-historical approach to an understanding of the history of the church and he made it live for his students.

It is the purpose of these authors to present a survey of the total social order—political, economic, scientific—in the successive periods of Christian history in an effort to show how that social and physical environment affected the religious thought and practice of the people. And the authors are eminently successful.

It is not possible to mention individually the names of the writers and review their chapters. In general, it may be said, the first three present the cultural background at the birth of Christianity in the Græco-Roman world. The following five, the political and economic conditions of the early Roman Empire affecting this religion. Then follows treatments of the changing European society, feudalism, trade, the Crusades, the Renaissance and the rise of Nationalism resulting in the Protestant Reformation. Chapters eighteen to twenty-one discuss the modern forces directing the course of Christianity—"The Culture of India," "The Japanese Environment," "The Modern Scientific Movement," and "The Frontier in American Christianity."

In such a study one is made aware not alone of the mutiplex forms in which Christianity has found expression during its history but also of the function and nature of religion. It is the means by which man seeks the mastery of his environment—social and physical—and the victory over all those forces which would rob him of life's full enjoyment.

At the close of the volume appears a Bibliography of the Writings of Dr. Case which includes, Books (12), Articles (70), Translations (6), Books and Journals Edited (5) and Book Reviews (innumerable). R. E. E. HARKNESS.

JEDIDIAH MORSE, A CHAMPION OF NEW ENGLAND ORTHODOXY. James King Morse. New York: Columbia University Press. 1939. Pp. 180. $2.50.

PERHAPS no period in the history of Christianity holds more dramatic interest than that of the late eighteenth century and the first three decades of the nineteenth in New England. Momentous events had occurred resulting in complete and startling evolutions of life and thought. There had been the Great Awakening; the conquest of Canada by the British; the War of Secession from the Mother Country; the establishment of the Federal Constitution guaranteeing freedom in religion, and

the War of 1812. The European dominance of civilization was gone. Americanism was born.

Such a sudden rejection of ancient authorities left its inevitable mark of troubled, perplexing controversy between the civil and ecclesiastical orthodoxies of the past and the bold, adventurous freedom of the new age. This liberty of thought and action concerning the soul's welfare was not recognized in certain sections of New England until 1833.

The great protagonist of orthodoxy during these years was Jedidiah Morse, born in Woodstock, Connecticut, in 1761. Entering Yale in 1779 at a time when religion, due to the war, was at a low ebb, he became a leader in the new revival and in the New Light Calvinism.

Jedidiah's dominant participation in the ensuing theological conflicts is entertainingly told, with insight and appreciation, by one of his own descendants, James King Morse. Early involved in the warfare waged around the Unitarian position, he strenuously opposed the appointment of Henry Ware to the Hollis Chair of Theology in Harvard, February 7, 1805. He was then instrumental in founding Andover Theological Seminary and in publishing the *Panoplist,* the organ of the orthodox party. Finally, however, he was forced to resign the pastorate of his own church in Charlestown in 1819, due to "the angry strife which he had inflamed." Henceforth he gave himself with deep concern to the welfare of the Indians, as an official of the United States Government.

The turbulent history of American theology in the early national period, as significant as that of any European age, is told clearly and concisely in this little book, well documented.

R. E. E. Harkness.

Three Centuries of Advance. Kenneth Scott Latourette. New York: Harper and Brothers. 1939. Pp. 503. $3.50.

Professor Latourette has kept faith with his growing band of readers. Volume III in his *History of the Expansion of Christianity* maintains the high standard of the previous two. These three centuries (1500-1800) are reviewed, not as one might expect, as the story of the Protestant Reformation resulting in the rise of conflicting theologies and the establishment of free churches. Rather they are viewed from a vantage point revealing expanding horizons, the rise of the mighty missionary spirit and enterprise that carried Christianity into every known land. Compressed within these pages is the story of three hundred years of Christian missions told with the exactness, appreciation, and literary charm of the one author of today equipped by experience and interest for the task.

Religion is something vital in the mind and hand of Dr. Latourette. It bears within it the red blood of man's search for adventure, his revolutionary scientific discoveries, his vast political creations, his geographical explorations and settlements, his gigantic commercial structures. It is this keen insight into the nature of religion, that it cannot be separated from any of the controlling concerns of mankind, that makes these histories so enjoyable and true. The formation of new theological systems, the divisions of sects, the ecclesiastical constructions, the development of hierarchies and the rejection of them are not due merely to a sudden flash of mystic enlightenment into the eternal verity of things. They are convictions and sureties born out of the struggle of man for truth and certainty in the midst of diverse climates, changing frontiers, devastating wars, kaleidoscopic

forms of government, progressive scientific knowledge and revolutionized cultural conceptions. Thus in the survey of this sweep of Christianity throughout the world we are carried from Europe into Africa and the Near East; into America, Central, South and North; into the islands of the sea and every empire and nation of the Far East. It is a fascinating story.

As formerly the author concludes his study with chapters dealing respectively with The Effect of Christianity upon Its Environment and The Effect of the Environment upon Christianity. This is the true scientific writing of the history of Christianity, nevertheless, perhaps because of it, the story is entertainingly informative and instructive.

R. E. E. HARKNESS.

THE MECHANISM OF THOUGHT. Joshua Rosett. New York: Columbia University Press. 1939. Pp. 289. $3.00.

DEVELOPMENTS in the field of psychology during the past ten years constitute one of the most encouraging aspects of modern culture. If there is cause for foreboding about what is being done it is that our facilities enable us to establish facts much more easily than we can interpret them. Experimental psychologists are aware that they have been shooting faster than they could dispose of their game, and that much of the systematic treatment of mental phenomena was coming from the old faculty psychology and its kin.

With the treatment which we have before us, we are in the new era where the experimental psychologist is indoctrinating his findings. Dr. Rosett not only brings his own rich experience to bear on the subject, but he utilizes for every question the most mature insights. The work focuses on the nervous system and the part which it plays in almost every known activity or mental state. To follow his arguments readily from step to step requires a knowledge of the human anatomy which very few readers will possess. The strain is broken for those who cannot walk unaided by simple illustrations of "the visceral pathway from hypothalmus" to "the postganglionic of the upper autonomic."

Almost thematic throughout the work is the interplay between the cerebrospinal and autonomic nervous systems. The function of the cortex in higher vertebrates is made to stand out so that few who read the book will fail to pull their hats down over their ears. There is a distinct overtone throughout the volume that the father confessors of the Vienna clinics are expected to wait outside or to hold the bandage while the autonomist finds out what is wrong. Dr. Rosett's treatment of the autonomic nervous system leaves one wondering whether the problem of instinctive behavior is as simple as Lloyd Morgan and John B. Watson would lead us to believe.

GEORGE B. MACDONALD.

ELIZABETHAN AND JACOBEAN PLAYWRIGHTS. Henry W. Wells. New York: Columbia University Press. 1939. Pp. 327. $2.75.

THIS is an erudite treatment of the development of certain emphases in the English drama from 1576 to 1642. The author envisages intriguing subjects as the following chapter headings taken at random clearly indicate: "The Tragedy of Evil," "The Renaissance Ideal," "Historical Objectivity," "The Cavalier Psyche" and "The Rise and Fall of Comic Prose."

With this attractive line-up of subjects, a wealth of information and a unique approach to an interesting subject, it seems impossible that the work should be

dull. But dull it is. Dr. Wells, though versed in the ways of the great dramatists, who flourished in the period with which he deals, seems to have completely overlooked their employment of the dramatic climax. Again the incessant introduction of titles, authors, themes, dates, and other such material so frequently breaks the thread of his discussion that, without undue concentration, almost any paragraph becomes incoherent.

GEORGE B. MACDONALD.

ESCHATOLOGY AND ETHICS IN THE TEACHING OF JESUS. Amos N. Wilder. New York: Harper and Brothers. 1939. Pp. xiv, 253. $2.50.

AFTER the diggers come the builders; after the explorers come the civilizers. It is so also in New Testament studies. The Old Testament was once the main source of research in Christian origins. Later the apocalypses of the interbiblical period were dug up, and their enthusiastic discoverers proclaimed them the key to the study of the life of Jesus and of the early church. These discoverers have enriched our understanding of the New Testament, but the time for sane appraisal by constructive scholarship is here. The extremity of the eschatological school of interpretation must be tempered by the judgment of scholars who see the New Testament steadily and see it whole. The development of the church was not along the pattern which the extreme apocalyptic interpretation of the teachings of Jesus logically prognosticates. May not Dr. Wilder be correct in arguing that the eschatology of Jesus and the early church was not so crass as certain critics would have it? That the ethical teachings of Jesus were not "end-centered" but "God-centered"? Not "interim-ethics" but "disciple-ethics," and therefore not temporal, but timeless in their significance?

GORDON POTEAT.

HINDUISM OR CHRISTIANITY? Sidney Cave. New York: Harper and Brothers. 1939. Pp. 240. $2.00.

EVEN those who have no direct concern with Hinduism will profit by reading this book. One of the best ways to a clear understanding of Christianity is to see it in relation to another religion. It has become customary in America to use the word "religion" as if it referred to a single entity. Most frequently it is used as a synonym for Christianity. This is a careless use of the word. Religion comprises a great variety of religions. There are points of similarity, but the contrasts may be more significant than the likenesses. Dr. Cave, now professor of theology in London University, writes with first-hand knowledge of Hinduism from missionary experience in India, a knowledge which is appreciative of the values in Hinduism, but discriminating as well. For example, referring to Mr. Gandhi, he remarks: "Mr. Gandhi avowedly owes much to the teaching of Jesus, but he seeks to combine ethical teaching which is predominantly Christian with a world-view predominantly Hindu. It is a combination which is likely to prove unstable." The book reveals the fundamental incompatibility between the Hindu conception of reality and that of the Christian.

GORDON POTEAT.

THE CHURCH AND THE POLITICAL PROBLEM OF OUR DAY. Karl Barth. New York: Charles Scribner's Sons. 1939. Pp. 87. $1.00.

KARL BARTH is famous for his transcendentalism, but he certainly comes down to earth in this powerful argument against the tyrannous state. He nails eight theses

on the door of Berchtesgaden which may some day be as famous as the theses of a great German predecessor. Listen to this: "He who is a radical enemy of the Jews, were he in every other regard an angel of light, shows himself, as such, to be a radical enemy of Jesus Christ. Anti-Semitism is sin against the Holy Ghost. For anti-Semitism means rejection of the grace of God." GORDON POTEAT.

THE MESSAGE OF JESUS CHRIST. Martin Dibelius. (Translated by Frederick C. Grant). New York: Charles Scribner's Sons. 1939. Pp. 192. $2.00.

THIS is another attempt to get back to the actual words and deeds of Jesus, the Jesus behind the Gospels. Readers will differ in their judgment as to the success or failure of the attempt. One may be excused for his inability to share the enthusiasm of the translator that as a result of Dr. Dibelius' "Form-geschichte" method, at last "the pristine evangelic tradition stands out with great freshness and unity of appeal." Dr. Grant's own impressions of Jesus were formed long before he made this translation. One would like to try Dibelius' reconstruction on an Oriental who knows nothing of Jesus to see if the same powerful impression is made as the reading of Luke usually produces. No doubt there is value in all these attempts, but there can be no finality, no "assured results." And in this case, as in the case of many other attempts, the results involve the particular prejudices, theological and critical, of the one who makes the endeavor. Examine the hypotheses upon which Dibelius works. If you cannot accept them as demonstrable, you will probably not be greatly impressed by his results. For example, he leaves out of his construction the passage which Albert Schweitzer thought most certainly contained words of Jesus of crucial importance for an understanding of his life. Basic in this reconstruction is Dibelius' theory that the gospel story circulated only in "tiny fragments of tradition and single sayings, having no connection with each other or with a continuous narrative of the work of Jesus," and also the theory that the early disciples lacked all impulse to write down their experience with Jesus. Both these theories are, to say the least, open to question. Dr. Dibelius admits that "we have only limited criteria for an approximate knowledge of what was original and authentic," but that did not stop him from drastically reducing the record of the Synoptics and calling his work *THE Message of Jesus Christ.* GORDON POTEAT.

THE BIBLE OF THE WORLD. Robert O. Ballou (Ed.). New York: Viking Press. 1940. Pp. 1414. $5.00.

ALREADY in its second printing, this compendium of the religious classics of the world makes available to the general reader a large body of material which has been known only to scholars. Hindu, Buddhist, Confucianist, Taoist, Zoroastrian, Judeo-Christian and Mohammedan scriptures are all represented here. It is interesting to note that the Judeo-Christian Scriptures, a condensation of the Bible, compose almost half of the entire book. It is highly desirable that Christian ministers, in particular, should be acquainted with the spiritual achievements of those who do not stand within their tradition. GORDON POTEAT.

PREACHING THE GOSPEL. Howard Chandler Robbins. New York: Harper and Brothers. 1939. Pp. 151. $1.50.

DR. ROBBINS pleads for, and provides a plan for, a revival of expository preaching. He would do away with two types of sermons all too common at present;

"sermons from isolated texts selected at random, and sermons on topics of current interest not related to the gospel. Neither of these types of sermons can be made to fit into a plan which calls for the orderly presentation of 'the whole counsel of God.'" The plan provided herein is preaching according to the Christian Year. In appendix the calendar of this year is given. The body of the book provides suggestions and some material for the preparation of such a series of sermons.

GORDON POTEAT.

THE PRICE OF LEADERSHIP. J. Middleton Murry. New York: Harper and Brothers. 1939. Pp. 189. $2.00.

THE literary critic of yester-year has become the Christian preacher of today—and a good one, too. Mr. Murry is concerned in this book with the age-old question of the relation between Church and State. The negative prescription of separation does not satisfy the requirements of the present critical situation. Democracy was born of Christian ideals, but the separation of Church and State has left education in the hands of the State with a secularized citizenry the result. The thesis of this book is that democracy "lives and can live only in so far as it strives to be Christian," and therefore "unless it is incessantly revivified by the regeneration of its individual members by Christian education, into the citizens of a Christian society, must degenerate into totalitarianism." Mr. Murry writes primarily for Great Britain, or rather for England, but he is wrestling with a problem which is ours also, and there is keen insight here which should be of great value to us in the United States.

GORDON POTEAT.

THE WAY OUT. Harold Garnet Black (Ed.). Chicago: Willett, Clark & Company, 1939. Pp. xix, 170. $1.50.

NINE pastors, a college president, the dean of a school of religion, and a professor of history, join in this series of essays, which undertake to show "the way out" of the distress in which the world finds itself. These contributors are pleasantly introduced to the reader in brief paragraphs at the beginning of the book.

The editor writes the first essay in which is described the peril which civilization faces today. The other writers present in succession the changing scene, the need of a religion based upon love of God and of one's neighbor, the rival claims of Communism, Fascism and the kingdom of God, the place of the church in bringing in the Kingdom, the summons to spiritual advance, the biblical cure for future depressions, the place of Christianity in providing the capacity for self-discipline needed to maintain real democracy, the reasonableness of prayer, the challenge of God to the church of today, the Christian solution for world problems and the revelation by Jesus of the heart of God as a Father-heart.

These twelve modern apostles have rendered a worthy service in uncovering foundations upon which enduring structures of individual and social life may be built.

RITTENHOUSE NEISSER.

THIS NATION UNDER GOD. Arthur E. Holt. Chicago: Willett, Clark & Company. 1939. Pp. 205. $2.00.

THIS book deals plainly, courageously and hopefully with the major problem which faces American thought today: "Will democracy survive?" The author writes from

first-hand knowledge of conditions in America, and in other countries. He has no sentimental illusions as to popular government, but believes that it can be maintained only if we are to "achieve some fellowship of functions which represent both freedom and that organic quality which society must have, without accepting the state as the instrument of this organic life." Democracy has not really given us the things of which it boasts. Its hope of meeting its present-day competitors lies mostly in the recognition of a moral responsibility which maintains the balance between rights claimed and obligations accepted. Concerning these competitors he says, "They have been able to advance so far because they have taken up two of democracy's forgotten words—responsibility and common welfare."

The writer calls attention to the fact that there is more to democracy than "the doctrine of self-determination, which can very easily lead to anarchy. It is the social solidarity of free men who are held together by the compulsion of love and faith." The church must needs make itself a brotherhood. While it has its shortcomings as well as its virtues, the conviction is expressed that "it is possible for the church to keep alive in human society the passion which was once resident only in the person of its Founder."

Professor Holt suggests that the United States should have a program of education which plainly declares, "We are out to educate for responsible living in the modern world." The educational institutions of the church also should come back to this aim.

Worship is presented as providing the basic self-direction needed for responsible living. In the Christian community Jesus claimed the central position. He is the purest revelation of God. Love is the dynamic of the Christian society, which will ultimately triumph.

The importance of this volume cannot be overemphasized. No one who sees the present peril to democracy, and is interested in discovering some way for its redemption can afford to overlook it.

RITTENHOUSE NEISSER.

WHICH WAY, DEMOCRACY? Wilfred Parsons, S.J., Professor of Political Science and Dean of the Graduate School, Georgetown University. New York: The Macmillan Company. 1939. Pp. vii, 295. $2.00.

THIS able study of the relation of religious principle to national morality, especially as it concerns America, is worthy of careful reading by every one who has caught even the slightest glimpse of the serious situation in which democracy finds itself.

The first three chapters present the problem, as the headings indicate: The Decline of Christianity, The Downfall of Liberalism, and The Twilight of Democracy. The purpose of the rest of the book is, to quote the author, "to indicate the lines which democracy must follow if it is to meet the new conditions of the world, and still retain the old tradition which made it for so long the bulwark of human hope."

The writer discusses clearly the source of authority, the validity of law, and the nature of equality, and the basis of freedom.

Freedom is shown to have its roots in a "great central tradition," the core of which was "that man is human because he is rational, and that he is inviolable because he partakes of things which always endure." If this tradition be abandoned and forgotten, "how can man continue to be free"? The challenge to our country is to make democracy work. If we can do this, we will have "security and liberty," otherwise we may have one or the other, but not both.

The author believes it "possible to have rational planning of the processes of production and distribution of goods without governmental regimentation." He finds the basis of this hope in Encyclicals issued by Leo XIII and Pius XI which cover the relations of labor and capital to each other and to the State. One form of legislation proposed is a "program of industrial self-government" which would provide for the formation of "occupational groups" after the manner of the "guilds" of the Middle Ages. This proposal has received added emphasis in the recent Pronouncement issued by the prelates of the National Catholic Welfare Conference's Administrative Board.

The writer has endeavored to present his material in an unprejudiced manner. The references to Roman Catholic authorities, and the occasional evidences of ecclesiastical bias, in no way mar the usefulness of the work to those interested in the vital problems it discusses.

RITTENHOUSE NEISSER.

WHERE MY CARAVAN HAS RESTED. Burris Jenkins. Chicago: Willett, Clark & Company. 1939. Pp. 241. $2.00.

THIS able preacher and novelist has produced an autobiography more fascinating than fiction. It tells the story of a man of broad education and wide experience, a courageous and successful worker as newspaperman, preacher, college president, traveler and author. He is well called a "fighting liberal." Born of pioneer stock, he has dared to follow difficult but rewarding trails in contemporary thought and life. His notable struggle against a serious physical ailment, involving twenty operations and finally the amputation of his right leg, is a symbol of his fortitude in meeting the issues of life. If one needs an injection of cheer and courage, this is a book to read.

RITTENHOUSE NEISSER.

GANDHI TRIUMPHANT. The Inside Story of the Historic Fast by Dr. Haridas T. Muzumdar. New York: Universal Publishing Co. Pp. 104. $1.00.

THE author of this compact little book is a supporter of the Gandhi principle of nonviolent revolution and thus writes sympathetically. He holds degrees from several American institutions and has written much on the general subject of India's political crises. There is yet to come from his pen "The United States of India."

The "historic fast" treated is that one undertaken by the Mahatma in March, 1939, which resulted in the intervention of the Viceroy of India in order to compel the compliance of the native ruler of Rajkot, with certain promises to reform the affairs of the state. There are copies of editorials of Gandhi and of correspondence between the parties involved. The blame for the broken promises is made to rest on the influence of certain agents of the British power, but the final settlement came from the highest representative of that power in India.

The complexities of the situation in India are easily seen when the three groups of Indians, the inhabitants of the British Provinces, the Mohammedans and the rulers of the native states are observed in action. It is no simple problem.

The author ascribes the triumph of Gandhi in this struggle to the "fast technique," rather a difficult force for an Occidental to understand. The work is certainly informing and well documented.

HOWARD WAYNE SMITH.

How Our Religion Began. Edna M. Baxter. New York: Harper and Brothers. 1939. Pp. 225. $2.50.

A new volume in the excellent constructive studies series. Miss Baxter has utilized recent Biblical scholarship to explain some of the changes in the Hebrew ideas of God, in Hebrew worship and in their ideas of social worship. Through this informing survey of the religion of the Hebrews beginning with their early days as nomads and continuing up to the time of Jesus, the author has clarified the biblical record and thrown light on many of its conflicting ideas and narratives.

The author's experience as a religious educator is ample assurance of the effectiveness of the presentation to those for whom the book was designed—those in the age group 11-16.

Elmer W. Powell.

The Bible Economy of Plenty. E. Tallmadge Root. New York: Harper and Brothers. 1939. Pp. 198. $1.65.

This is a carefully written book on "What the Bible Teaches Regarding Wealth." The writer says, "No writings have done so much to give social ideals and motives as the Scriptures . . . . do; they predict ultimate abundance, if God's laws are obeyed, and give ideals and motives adequate to meet the challenge of a new era. Such is the question which the book attempts to answer. . . . . What were the economic ideals of the Bible? If we find in it definite and morally inspiring conceptions of man's obligations in the use of wealth, that fact will give to it new appeal and influence. . . . . This is a restudy in the light of forty years."

Elmer W. Powell.

Social Ferment in Vermont. David M. Ludlum. New York: Columbia University Press. 1939. Pp. 305. $3.50.

This excellent study of social backgrounds in Vermont, 1791-1850, was presented as a thesis for a Ph.D. in Princeton University, 1938. It was also published in the Columbia Studies in American Culture. Doctor Ludlum is an instructor in the Peddie School, Hightstown, N. J.

Here are the beginnings of the temperance crusade by the Free Will Baptists who in 1821 earnestly recommended their members "not to use ardent spirits at funerals—except when a person died of contagious disease." Among other subjects presented are the antimason movement, the antislavery crusade, and an interesting chapter on "Social Architects"—John H. Noyes of Perfectionism who established the Oneida Community, William Miller in his "end of the world crusade," and the Vermonters, Joseph Smith and Brigham Young, who established Mormonism.

The political background of the period is related in a most interesting manner. Whoever desires to understand the history of Vermont will wish to read this documented study.

Elmer W. Powell.

Preaching the Doctrines of Grace. Compiled by R. Q. Leavell. Nashville: Broadman Press. 1939. Pp. 150. $1.00.

Doctor Leavell in the introduction says, "Evangelistic preaching is undergoing a radical and rapid change because of new conditions. . . . . It was often characterized by super-sensationalism, hyper-emotionalism, and ultra-commercialism. The appeal

was often through bitter, vituperative attacks upon individuals and institutions . . . . to such cheap tactics as wholesale condemnation of the ministry and ruthless ridicule of the churches."

Sixteen sermons follow the order of *A Systematic Theology*. These sermons bristle with irritating dogmatic assertions. The one on Brotherhood, by J. M. Dawson, is a gem. We are learning that Christianity is not a mass of competitive theologies or philosophies but different groups possessed of a common loyalty to Jesus. He matters most, not things about him. Stopford Brooke once said that no man who looks Jesus straight in the face is ever again the same man. Moody often said, "As many as received Him—not a doctrine or a belief or a creed or a dogma—He gave to them the right to become the sons of God." ELMER W. POWELL.

WITH THE TWELVE. Carl A. Glover. Nashville: Cokesbury Press. 1939. Pp. 276. $2.00.

THE book is interestingly written. The first part deals with sources and ministry of Jesus. The relation of the twelve to Jesus is described progressively as "apprentices" then "fellow craftsmen" and "master workmen." Obviously this is a new method in a critical study which assumes to displace *The Training of the Twelve*, by A. B. Bruce.

Part Two consists of twelve biographies told in a charming way and perhaps delivered as a course of sermons. The author says that "mental integrity calls upon the interpreter to deal honestly with the source material. He is justified in making obvious deductions from things said and done, but he has no warrant for inserting ideas that cannot be drawn from the context." What is to be done with the world of ideas not in the context?

ELMER W. POWELL.

THE GOSPELS: THEIR ORIGIN AND GROWTH. D. W. Riddle. Chicago: University of Chicago Press. 1939. Pp. 305. $3.00.

A MORE accurate title for this book would be, "Riddle's Theory of the Origin and Growth of the Gospels." The stories about Jesus which are recorded in the gospels were produced by environmental factors which gradually gathered about his figure as iron filings about a magnet. The figure of Jesus, in Professor Riddle's presentation however, hardly seems magnetic enough to have gathered so many filings and one wonders why they should have been attracted at all as one reads his description of Jesus on page 13. Troeltsch writes of "people who seem to think that it is the special task of the historian to be cleverer than his sources and to consider everything more probable and possible than what they say." And Dean Shailer Matthews has suggested that "only the victim of an ill-selected major premise can see in the creative spirits of history the mechanical mixture of contemporary social forces." One is reminded of these sayings as he reads this book. Admittedly Christianity was and always has been affected by its historical environment, but it seems a bit extreme to argue that the environment was the primary factor in the production of the gospels. Professor Riddle marvels at the "remarkable creativity" of the early Christians who were able to make up the stories and teachings of Jesus *ad hoc* to meet their social and religious needs as they arose. One also marvels at the ingenuity of some of the explanations which the author of this book excogitates.

GORDON POTEAT.

YOUTH AND THE WAY OF JESUS. Roy A. Burkhart. New York: Round Table Press. 1939. Pp. 212. $2.00.

DR. BURKHART, sterling youth leader and pastor of the great First Community Church in Columbus, Ohio, in this volume "thinks it through" with and for young people. It may be put into the hands of thoughtful and serious young people with large hope of great profit. Note the content: "PART ONE—FAITHS: Faith in a Purposeful Universe, Faith in God, Faith in Prayer, Faith in the Immortality of the Spirit, Faith in the Spiritual Resources of Life. PART TWO—PRINCIPLES OF LIVING: 'The Way, the Truth, the Life,' Mental Shutters Must Swing Aright, Walk up to Little Ghosts, Accept Self at One's Best, Each Man Chooses His Leadership, Making a Wise Use of Silence, Being Servant to the Highest, The Person You Will Be, You Are Now Becoming. PART THREE—CAUSES THAT AWAIT YOU: Delayed, but Ever Dauntless, Three Personal Adventures, Re-Discovery of the Person, Facing the Task through the Church."

W. R. McNUTT.

LIVE FOR TOMORROW. Ralph W. Sockman. New York: The Macmillan Company. 1939. Pp. 139. $1.50.

DR. SOCKMAN, more than twenty years minister of Christ M. E. Church of New York City, well-known radio preacher and lecturer, needs no introduction. A series of addresses by him is always received and read with profit. This book is composed of eleven such, dedicated to The National Radio Pulpit. The titles of these are: "A Truce with Time," "Today Is Ours," "Live for Tomorrow," "Life's Growing Edge," "Highways of Hope," "The Challenge of Change," "The Magic of Courage," "The Limits of Love," "Locking Ourselves Out," "America's New Horizons," and "The Last Frontier."

W. R. McNUTT.

GILBERT'S MANUAL FOR CHOIR LOFT AND PULPIT. Harry Gilbert. New York: Charles Scribner's Sons. 1939. Pp. 223. $2.75.

THE author is organist and choirmaster of the Fifth Avenue Presbyterian Church, New York City; the foreword is by the minister, Dr. John Sutherland Bonnell, D. D. The book is really an encyclopedia of music for organ and choir, topically arranged. "The purpose of the Manual is to supply in small compass a handy consultant for organists, choirmasters, ministers, and all who have to do with the music of the church." It should prove invaluable to such people.

W. R. McNUTT.

MODERN MAN AND THE CROSS. John C. Schroeder. New York: Charles Scribner's Sons. 1940. Pp. 168. $1.50.

DR. SCHROEDER is a young man, Professor of Homiletics and Pastoral Theology in Yale Divinity School, and author of this very interesting study of the cross, enduring symbol of the faith. Something of the direction and the content of his thought is apparent from the title page: "The Symbol of Christianity; The Cross: An Event in the Lives of Good Men; The Cross in Man's History; The Cross in the Heart of God; The Cross and Human Personality; The Cross and Human Goodness; The Cross and Man's Wisdom; The Church and the Cross; The Cross and the Evil Men Do; The Cross and Man's Salvation."

W. R. McNUTT.

HIGHLAND SHEPHERDS. Arthur Wentworth Hewitt. Chicago: Willett, Clark and Co. 1939. Pp. 254. $2.00.

HERE is a book every country and small-town minister ought to read; it is about himself. It is written by the kind of minister each should aspire to be. From the first page to the last it is written with a rare charm, is fragrant with wholesome humor, and carries a cargo of distilled wisdom and fine devotion to a good ministry.

Verily, it is so rich on every count that every city minister would be blest by its message. It is literature of a high quality, seeming to me to possess some of the fine flavor of *"Mr. Chips."* Do read it.

From the professional point of view, it may be added, *Highland Shepherds* is a volume in the field of pastoral theology.

W. R. MCNUTT.

RENAISSANCE LITERARY THEORY AND PRACTICE: Classicism in the Rhetoric and Poetics of Italy, France and England, 1400-1600. Charles Sears Baldwin. Edited with introduction by Donald Lemen Clark. New York: Columbia University Press. 1939. Pp. xiv, 251. $2.75.

THE Renaissance in Europe was marked by a distinct revival of interest in literature. The invention of the printing press greatly aided in this revival and in the distribution of the literature thus produced. Equally important was the culmination of the medieval development in the literary triumph of the vernacular. Italian, French, and English, in their respective countries, became the acceptable languages of literature.

During this period there was a discussion of Latin and Greek as means toward education rather than the actual language of literature. The Renaissance generally agreed that education should normally proceed through the study of languages, a practice that has held for the succeeding three hundred years.

The present study of the literary theory and practice of the Renaissance is based upon the theory that while there was an imitation of the earlier prose and poetic forms, such imitations were not necessarily production of an artificial limitation. There was ample opportunity within the forms to be creative.

The book proceeds through a study of prose and poetic forms to romance, drama, narrative and the essay, giving considerable attention to the individual writers in each field. Indeed, much of it is in the form of concise critical concern for the men who wrote. It is by no means, however, a history of the literature of the period, but a tracing of the influences of literary theory on literary practice and the unfortunate results that follow their misapplication.

ROBERT E. KEIGHTON.

POEMS ON SEVERAL OCCASIONS. Mather Bayles. Reproduced from the edition of 1744 with an introduction by C. Lennart Carlson. New York: Published for The Facsimile Text Society by Columbia University Press. 1940. Pp. xxxvii, 115. $2.00.

MATHER BAYLES was an eighteenth-century American clergyman-poet who was a recognized member of the best society in Boston. His sermons seem to have been competent with a dogmatic theological emphasis. His poetry was among the best of that period, although its difference from our modern mode and temper makes it strange today.

"The entire body of Bayles' poetry is divisible into several distinct categories, clearly represented in *Poems on Several Occasions.* First come a number of religious pieces. Then come occasional poems addressed to various state dignitaries and written from what is virtually a laureate's point of view. Finally, there are a number of occasional poems and epitaphs. The bulk of Bayles' important work is comprised in the poems of the first two groups" (p. viii).

The hymns are of a quasi-mystical devotional poetry. His themes are mainly two: the Power of God as manifested in Nature, and the Love of God as manifested in Redemption.

It must be acknowledged that there is an occasional triteness of language and a prevailing narrowness of theme and style.

ROBERT E. KEIGHTON.

PROPHECY AND DIVINATION AMONG THE HEBREWS AND OTHER SEMITES. The Bampton Lectures, 1938. Alfred Guillaume, D. D. New York: Harper and Brothers. 1939. Pp. xviii, 434. $5.00.

THE following seven co-ordinated topics are discussed in the eight chapters of this volume: Sumero-Babylonian religion, Hebræo-Arabic religion, Divinatory prophecy, Dream and vision, Magic and sorcery, Ecstasy, and Personal religion. Many things of value are found within the pages. Hebrew origins are clearly and accurately set forth; they were mixed groups that came from various parts of the earth, and later amalgamated to form a linguistic not an ethnic folk. The place and power of magical concepts and practices are emphasized and the paralyzing power of the priesthood is stated in no uncertain terms. Important questions are often raised. In Arabia did nomadic culture precede or follow that of agriculture? Did moon-worship originate with the Nomad or not? The importance of Sumerian religion and its definite impress on Accadian, Hebrew and even Christian thinking and cultus is not overstated.

Arabic and Hebrew customs are quite fully elaborated. Here the author has wide familiarity with the social and religious traditions and draws his illustrations from classic Arabic as well as from modern writers. The Arab's sense of justice, his ready acceptance of social obligations, and his consciousness of God, in which the idea of imminence is integral, is convincingly expressed. Naturally, however, the Hebrew religion is the center toward which all the discussion converges.

The main theme, as suggested by the title, "Prophecy and Divination," is a study chiefly of abnormal psychic experiences. Here is marshalled a wealth of material on magic, sorcery, ordeals, omens, demonology, ecstasy, inspiration and kindred phenomena. All is interesting and much has value. But too often the worthless occupies the attention. The uncritical use of late tradition and the erecting of theological structures on primitive folklore carries little conviction. The prevailing tradition of a "golden age" in the past is a rather flimsy basis for an original monotheism. When a story suits the purpose of the writer he seems to belong to the pre-literary period. When he concludes that divination of the same general type found in the pagan Arab world and the Old Testament world are quite different because the one is a "lucky shot," but the other has an underlying principle, that is the working out of a divine purpose of which the prophet is aware (128, 399), we may appreciate his faith, but not his logic. This is the bent of the whole book, and hence it does not carry conviction as to its main thesis.

I. G. MATTHEWS.

En-Roeh; The Prophecies of Isaiah, Habakkuk and Nahum—Introduction, Translation and Notes. W. A. Wordsworth. Edinburgh: T. and T. Clark. 1939. Pp. 512. $6.00.

It goes without saying that a thorough knowledge of Hebrew is essential to the correct interpretation of any Old Testament book, but to flaunt such technical knowledge on the title-page is no evidence of competency. This volume deals chiefly with Isaiah. The thesis is that all the Book of Isaiah is the product of one man, and that both the prophet and the book bear a double meaning, one for the period 737—689 B.C., and the other for the beginning of the Christian era. Here the pale ghost of ancient allegory walks again. "Hezekiah sealed the mouth of the spring; Isaiah sealed his well of doctrine. Jesus, loosed the seals of the book, . . ." (5).

The author expects this method of interpretation . . . . will seem fantastic to the modern western mind (32). Surely, he will not be disappointed.

I. G. Matthews.

Personalities of the Old Testament. Fleming James. New York: Charles Scribner's Sons. 1939. Pp. xvi, 632. $3.00.

James has written a good book, with ample evidence of wide scholarship, sound judgment and a fine interpretative imagination, all dominated by profound Christian convictions. He gladly accepts the results of criticism that to him are proven beyond the shadow of a doubt. Yet one has the feeling that he is deeply pained when a late biblical tradition is suspect as to its historical accuracy. Indeed, while he has the greatest respect for current scholarship, if need be, smilingly he would stand *contra mundum.*

However, while there is no lack of mediæval phraseology, which may be the best produced to date, this volume is thoroughly modern. In spirit it is much more so than many volumes that are built on the last word of criticism and avoid so far as possible the vocabulary of bygone ages. Without being unduly obtrusive, adequate technical material has been provided so that the layman, who wishes, may test the validity of the conclusions. Where there are marked differences of opinion in interpretation, two or more sides of the question are presented without bias. The author's convictions are always clear cut and definite, yet there is no note of intolerant finality.

As the title suggests the important personalities of the Old Testament are presented in chronological order. Full-length portraits of Israel's heroes are passed before us. In every case the environment, nationally and internationally, historically and religiously, is clearly and adequately presented in very readable form. The significant biblical material is woven into the narrative. The critical evaluation of situations is always clearly expressed and is often pointedly modern. Not infrequently, out of the failure or the achievement of the past, the author becomes the preacher and is prophetic. Thus the whole is a thoroughly sane presentation of great historic personalities, by one of their own kin, who is wrestling with the problems of the western world in the third decade of the twentieth century.

I. G. Matthews.

THE STUDY OF THEOLOGY. Prepared under the direction of Kenneth E. Kirk. New York and London: Harper and Brothers. 1939. Pp. viii, 484. $3.75.

WHEN I entered college nineteen years ago, one of the first required courses was a general one intended to orient the freshman. Week after week professors from the various colleges and departments of the university appeared before us to explain the contributions which geology, history, mathematics, zoology, medicine, engineering, the fine arts, or some other phase of our culture, had made to the venture called civilization. Through this general approach it was hoped that the freshman might feel more at home in the broad, cultural atmosphere of the university and perhaps discover some phase of the human quest in which he might desire to specialize.

The present volume reminded me of that freshman orientation course as no other book has since those days. It too is an attempt at orientation, although it confines itself to one aspect of our civilization, namely, the thought or theological structure of the Christian faith. Hence the title, "The Study of Theology," a title which intends to connote a broad interpretation of the term "theology," rather than its usual "systematic" connotation.

The book, then, is a general one whose endeavor is to orient educated laymen and laywomen, and also the student in preparation for the ministry, in the various phases of theological interest. To achieve this purpose the volume is a symposium, edited by Kenneth E. Kirk, Lord Bishop of London, with the various articles contributed for the most part by scholars of the Church of England. N. P. Williams writes on "What Is Theology?"; E. O. James, "Comparative Religion"; M. C. D'Arcy, "The Philosophy of Religion"; L. W. Grensted, "The Psychology of Religion"; Herbert Danby, "The Old Testament"; C. H. Dodd, "The New Testament"; the later H. L. Goudge, "Symbolic [Creedal] Theology"; Nathaniel Micklem, "The History of Christian Doctrine"; A. Hamilton Thompson, "Ecclesiastical History"; Kenneth E. Kirk, "Moral Theology," and E. C. Ratcliffe, "Christian Worship and Liturgy." This range of subjects offers a comprehensive treatment of the various phases of theological interest with the exception of practical theology and social Christianity.

The book has both strong and weak points. One of its chief virtues is that it provides an excellent survey of theological development in its historical aspects as these are limited to Catholicism and the Church of England. One of its basic weaknesses lies in its failure to give adequate space to the theological developments within the Lutheran and Calvinistic phases of the Reformation and the later developments of Arminianism and Wesleyanism. The honest student would have to bring these phases of development into the treatment of the volume to complete his "study of theology." With this serious omission in mind, the book is recommended as an excellent one to orient the ministerial student and the active minister in the historical disciplines of theology, the creative discipline of systematic theology, and the modern theological disciplines which relate themselves to psychology, philosophy, and comparative religion. For its wealth of historical insight, despite the omissions mentioned, the volume deserves a place on every serious minister's book-shelf.

GEORGE W. DAVIS.

—AND THE OTHER MARY. P. G. S. Hopwood. New York: Fleming H. Revell Company. 1940. Pp. 122. $1.25.

TAKING his point of departure from "the other Mary" who accompanied Mary Magdalene to see the sepulchre in which Jesus had been buried, the author of this

volume tells of another Mary, in his English parish, "who was one of God's best puppets. God could do something through her, and He did it. She became my spiritual mentor in my discovery of heaven. And her name was Mary. She was none other than the other Mary" (p. 12f). In this statement we have the heart of the book. A young lady named Mary, stricken with an incurable heart condition following the ravages of scarlet fever, slowly fades away. In the process of getting ready for the passage from life to death, however, she undergoes a transforming spiritual experience which opens to her the door of heaven and makes her anxious to depart from this earthly sphere.

To many the volume will seem highly sentimental. To others, more partial to the mystic's temperament, it will come as an authentication of the reality and power of the spiritual life.

The volume is chiefly of interest as a study in pastoral psychology.

GEORGE W. DAVIS.

MAN IN REVOLT: A CHRISTIAN ANTHROPOLOGY. Emil Brunner. Translated by Olive Wyon. New York: Charles Scribner's Sons. 1939. Pp. 564. $6.00.

IN THIS volume we have one of the most complete treatments of the Christian doctrine of man which has seen the light of day in a generation. Thoroughly acquainted with the various sociological, psychological, biological, and philosophical views of man entering into various phases of modern thought, Dr. Brunner interprets the Christian view against these, setting it forth with bold, swift, and determined strokes.

The Christian view of man is not determined in any final sense by the biblical account of our human creation. The early chapters in Genesis which deal with this matter are not scientific accounts of our human beginning, nor are they to be regarded as such. Dr. Brunner makes of this early Hebrew record no fetish before which the mind must bow down, never questioning its scientific accuracy. Indeed, he goes so far as to say: "This whole historic picture of 'the first man' has been finally and absolutely destroyed for us today. The conflict between the teaching of history, natural science and palaeontology, on the origins of the human race, and that of the ecclesiastical doctrine, waged on both sides with the passion of a fanatical concern for truth, has led, all along the line, to the victory of the scientific view, and to the gradual but inevitable decline of the ecclesiastical view" (p. 85). He then points out that theology has not yet faced this conclusion, with the result that the Christian theological view of man "has for long provoked nothing but scorn and mockery, and has exposed the message of the Church to the just reproach of 'living at the back of beyond'" (p. 86). Later on in the volume the author comes back to these matters with these frank words: "No Christian ought to deny today, on account of his Christian faith, the extreme probability of the Doctrine of Descent, and no theologian ought to deny it on account of his theology. . . . . If it has pleased God the Creator to allow mankind to develop out of the animal series, just as He allows the human individual to develop out of a fertilized ovum,—why should we rebel against this? Does this alter anything in the special significance of the creation of man? What does it alter in the statement of the Bible, that man has been created in the image of God and through sin has fallen away from Him?" With such pointed language Dr. Brunner pierces the sham armor of biblical literalism, penetrating to the truth and heartily accepting the tested fruits of scientific research regarding man.

What Brunner insists upon is that the declaration of Genesis concerning man is a true statement of what every man is. It is not an historical statement, but a timeless one. Every man is "Adam" and all of us together are "Adam." What is said to have been true of "Adam" is true of each man and of all men. What "Adam" did was to reverse God's purpose in creating him. He was made for God. But he sinned in that he turned direction toward God into aversion from God. This is what men are constantly doing. Having been created by God out of love and for love, which is to say, created that they might love God and his children, they turn to self-love, which means the avoidance of God and his purpose in creating our kind. Man makes his decision in opposition to God's purpose in creation. "To be a sinner means: to be engaged in rebellion against God. Sin never becomes a quality or even a substance. Sin is and remains an act" (p. 148). The permanent element in the "Fall" is man's turning away from God who created him in and for love. Created in the "imago Dei," as a spiritually responsible personality, man contradicts that by his apostasy. "This then is the actual man, this being who lives in contradiction. Because man is in opposition to his divine origin in the Creation, daily renewing his opposition, he lives in opposition to his own God-given nature; therefore his present nature itself is: contradiction" (p. 204). Here man is definitely in revolt against God and the divine purpose of God in creating him. Man as he actually is, is "the contradiction between Creation and Sin" (p. 478).

Man is saved from the contradiction which flourishes within him through Jesus Christ and his cross. Through faith in Him, what is and what ought to be are once again united. In Him the grace of God ascribes to us as our reality the original purpose God had in mind when He created us. Jesus is the great Transformer in that "He reverses the perverted meaning of human existence and once more gives it its original meaning" (p. 475). In this way man returns to his origin; that is, to an awareness of God's purpose in creating him. Faith thus leads him to renounce sovereignty over his own life and all trust in his own efforts. "In this faith he accepts life purely as a gift. He accepts it as the word of reconciliation with the God who stretches out His hand to him, the rebel, ignoring his rebellion, and setting him once again at the place for which he was created. . . . . If man is once more united with God, then he is restored, the rent has been healed, the contradiction has been set aside, the original intention has become the new reality" (p. 483). This is salvation. It means the deliverance of man from self-love to the love of God and his children. This is the purpose for which God originally created him in and through the Word. Such a man lives in faith because he has said "Yes" to God's love. In this new state the new man "lives on and in the Word of God" (p. 483).

One other note which sounds throughout this book should be struck before we fold up our tents and depart. It is the note of human responsibility. Here, Brunner asserts, he hopes clearly to show his concern as over against Karl Barth who minimizes almost to a zero man's part in the process of salvation. As against Barth, Brunner insists upon a general or "natural" revelation of God, affirming this to be found in biblical doctrine. All men, believers and unbelievers alike, are related to God and therefore are responsible to him. God requires that man acknowledge and express this responsibility. The individual is not helpless so to do, but is accountable if he does not. It is within my power to say "Yes" or "No" to God's love. No man can stop me from so doing. Only one has the power so to hinder me—God—and he will not do so. The final issue is in our human power. This is our responsi-

bility. Our sin lies in refusing that Call to responsibility, turning instead to self-love, defiance of God, and hatred of our fellow-men. When we obey this Call to responsibility we become truly human.

There are some views in this remarkable volume which will probably be strongly opposed, especially by liberals. One such is the contention that one of the facts which accompanies all genuine human "love"—in the sense of sex attraction—"is a shame which cannot be overcome. . . . . To know nothing of this sense of shame is not a sign of a specially high kind of humanity, but is a token of perversion. . . . . We cannot think of our Lord as married, although we are not in the least jarred by the fact that He ate and drank like the rest of mankind" (p. 348).

This notable work, which will be used mostly through libraries because of its $6.00 purchase price, is greatly weakened for research purposes by its entire lack of a topical index.

In conclusion, let me express my appreciation to Dr. Brunner for a brilliant and stimulating presentation of a difficult subject. While the work is critical of many details in the older Christian view of man, it yet valiantly strives to preserve the permanent elements in those ancient conceptions. The book is deserving of the most careful study and consideration.

George W. Davis.

BOOK NOTICES

Personal Recollections of Trinity College. John Franklin Crowell. Durham: Duke University Press. 1939. Pp. 280. $3.00.

Doctor Crowell, at the age of 29, principal of Schuylkill Seminary, Fredericksburg, Lebanon County, Pennsylvania, and a member of the Evangelical Church, accepted the presidency of Trinity College, a Methodist school in Randolph County, N. C. He served the college 1887-1894 and moved the institution to Durham. Financial difficulties, dissensions in the faculty, in the Board of Trustees and among the leaders of the Methodist Conferences led to his resignation. The part which the young educator had in interesting the Duke family in higher education is portrayed. The small Trinity College with a single building has become the magnificent Duke University.

Elmer W. Powell.

Highways and Hedges. William Wistar Hamilton. Nashville: Broadman Press. 1939. Pp. 132. $1.25.

"In the Baptist Bible Institute, New Orleans, Louisiana, it is required of students that they go on 'assignments.'" The book contains seventy-three reports of street meetings, etc., by the students.

Elmer W. Powell.

The Evangel of a New World. Albert E. Day. Nashville: Cokesbury Press. 1939. Pp. 160. $1.50.

Doctor Day has lectured at Bangor Theological Seminary, Yale, Pacific School of Religion and Grinnell College. The book contains five addresses delivered at Emory University.

Elmer W. Powell.

The Lights and Shadows of Life. Oscar R. Mangum. Nashville: Broadman Press. 1939. Pp. 156. $1.00.

Twenty-two brief messages delivered in the Wornall Road Baptist Church, Kansas City, with "the aim to win the attention in honorable ways." They are well written with illustrations selected from wide travel and wide reading.

Elmer W. Powell.

A Quiver of Sunbeams. A. H. C. Morse. Nashville: Cokesbury Press. 1939. Pp. 183. $1.50.

Twenty-seven brief statements, averaging six pages, with a text. The book is concerned with the practical issues of religion in the conduct of life. It is written in good English, a most commendable thing.

Elmer W. Powell.

The Coming Revival. R. C. Campbell. Nashville: Broadman Press. 1939. Pp. 176.

Doctor Campbell is the Executive Secretary of the Baptist State Mission Board, Dallas, Texas. "The Southern Baptists have launched a movement in the interest

of a revival throughout the Southland." Two laymen provide for the free distribution of 1,600 copies of this book, which is an ardent appeal for "an old-fashioned revival" which would arrive if "we preached and lived the Bible." Tithing is urged. Many of the illustrations will not bear a careful scrutiny, especially the story of the erratic Charles Inglis concerning George Muller (p. 8). The book has a fulsome introduction by L. R. Scarborough.

ELMER W. POWELL.

LOVE, MARRIAGE AND PARENTHOOD. Grace Sloan Overton. New York: Harper and Brothers. 1939. Pp. 276. $2.00.

SHALL we get married? Is love enough? Can romantic marriage be made socially sound? Shall we have any children? How many? How shall we prepare for parenthood? How can family life produce citizens for a new day? How can the family be rightly related to the universe around it? Mrs. Overton's discussion of these questions is thoroughly modern, thoroughly practical, and thoroughly Christian.

GORDON POTEAT.

HOMELAND HARVEST. Arthur H. Limouze. New York: The Friendship Press. 1939. Pp. 225. $1.00.

THIS is the story of the home missions enterprise in our country. The author is Secretary of Promotion of the General Council of the Presbyterian Board. He writes out of full knowledge and gives us a story which is colorful and moving; it has the fascination of a book of fiction. In fact, it is the most interesting home missions document which I have read for many a year.

W. R. MCNUTT.

THE OPENING DOORS OF CHILDHOOD. Lewis Joseph Sherrill. New York: The Macmillan Company. 1939. Pp. 204. $1.75.

DR. SHERRILL is Dean and Professor of Religious Education at the Louisville Presbyterian Seminary—the author of a number of books. I rate this one his best. It is delightfully and simply written, and is just the book you can put into the hands of parents of young children. Herein they will find sound and understandable counsel about the child's unfolding religious life and how they, as parents, may guide and nurture that development. The religious life is a growth, and as such it needs the proper food, understanding and loving associates, friends whose views of religion are full of health and who are sure of an expanding religious experience as the normal. Our author will help parents to be all this to their children. The reviewer is truly enthusiastic about this volume.

W. R. MCNUTT.

PSYCHOLOGICAL ISSUES. Robert S. Woodworth. New York: Columbia University Press. 1939. Pp. 421. $3.50.

THIS volume is composed of selected papers—twenty-five in number—of Dr. Robert S. Woodworth, noted head of the Department of Psychology of Columbia University. The collection was made without his knowledge or consent by a group of his associates. Published by the university, it was presented to him on the occasion of his seventieth birthday.

These notably valuable papers are arranged as twenty-five chapters gathered under five divisions: Systematic Problems (10 chapters); Abnormal Psychology (4 chapters); Differential Psychology (4 chapters); Motor Phenomena (2 chapters); Educational Psychology (4 chapters). To these are added an index, a bibliography of Dr. Woodworth's books and other writings, and also the reprint of an "Autobiography." This volume assembles and makes available very significant contributions in the field of psychology.

W. R. McNutt.

Personality and Character Development. J. D. Messick. New York: Fleming H. Revell. 1939. Pp. 192. $1.50.

Dr. Messick writes popularly and understandingly in a technical field. Most of the chapters were originally proposed as radio talks to parents and teachers. To all such the book will prove helpful, no doubt. There are sixteen chapters: "Principles of Character Education," "Importance of Personality," "Psychology of Personality," "Prevention Is Better Than Cure," "Children's Faults: How To Correct Them," "Personality Development through Home Training," "The Influence of the Home in Character Education"; "The Importance of the School in Building Character"; "The Changing Curriculum: Its Influence on Character," "A Suggested Program for Slow Readers," "Clubs and Other School Activities," "Leisure and Character," "Play Influence in Personality Development," "Physical Education as a Factor in Character Development," "The Community as a Factor in Character Education," "Some Practical Plans for Building Character and Personality."

W. R. McNutt.

Discussing Religion Creatively. Clarence R. and Laura A. Athearn. New York: Fleming H. Revell. 1939. Pp. 220. $2.00.

One of the best teaching techniques is that of discussion, but most people who attempt to employ that method do not succeed. Here is a very concrete and practical book as to just how to do the trick. We are told how to organize the group, how to prepare for the discussion, how to direct its progress, how to gather up or summarize the results, etc. Explanations are offered differentiating the symposium, forum, panel, round-table and informal discussion, and also many suggestions as to what type is best for use with this or that group. This is an invaluable book for discussion leaders.

W. R. McNutt.

Christian Religious Education. Austen Kennedy de Blois and Donald R. Gorham. New York: Fleming H. Revell. 1939. Pp. 385. $3.00.

The authors are respectively president emeritus and head of the Department of Christian Religious Education in the Eastern Baptist Theological Seminary. Concerning the book Dr. Gorham writes in his "Prefatory Notes," "The need which I felt then for a suitable textbook for the foundation course in the principles and methods of religious education has grown through the years." So we have a textbook for classroom use primarily, and I can commend it as such. Dr. de Blois wrote the manuscript, and he always writes well. Dr. Gorham furnished most of the materials, I gather from introductory notes, and has done the task so thoroughly as to commend himself for industry and research ability.

W. R. McNutt.

ONE IN SEVEN. Margaret Slattery. New York: Harper and Brothers. 1939. Pp. xii, 133. $1.25.

THIS volume has a text: "By all means use some time to be alone! Salute thyself! See what thy soul doth wear. . . ." It contains an inspirational message for one day in each week of the year. These brief but pointed chapters are written in the simple and beautiful style for which the writer is noted. There is a message here for age and youth, suited to almost every circumstance of life. These messages are revealing, encouraging, stimulating.

RITTENHOUSE NEISSER.

THE PRINCIPLE OF NONRESISTANCE AS HELD BY THE MENNONITE CHURCH. John Horsch. Scottdale: Mennonite Publishing House. 1939. Pp. 74. Paper, 10 cents.

THIS timely treatise is a revised and enlarged edition of an historical study published in 1927. The material is taken from primary sources, and there is an appendix in which ample references for verification are given. For each century, from the sixteenth to the nineteenth, the way in which the Mennonite Church justified and exemplified its conviction concerning nonresistance is clearly set forth. This is followed by a presentation of the New Testament teachings underling the practice of nonresistance. The book closes with several impressive stories showing the unselfish devotion of these peace-loving Christians.

RITTENHOUSE NEISSER.

BOARDMAN OF BURMA. J. C. Robbins. Philadelphia: The Judson Press. 1940. Pp. 178. $1.50.

DR. ROBBINS, Secretary of the American Baptist Foreign Mission Society, has made good use of his knowledge of New England and Burma in this biography of George Dana Boardman who followed Judson to Burma and founded the mission to the Karens. This mission has been called the world's greatest. Boardman's boyhood in Maine, his college years at Colby, his theological training at Andover are an inspiring record to use in guiding present-day youth into careers of service for the Kingdom.

H. C. POTEAT.

THE WAY OF MISSIONARY EDUCATION. Juliette Mather. Nashville: Broadman Press. 1939. Pp. 176. 50 cents.

THE Woman's Missionary Union of the Southern Baptist Convention has sponsored this book in the hope that its study will be helpful in the development of graded missionary education for young people.

H. C. POTEAT.

THE MADRAS SERIES. New York: published by The International Missionary Council. Vol. I. The Authority of the Faith. Pp. 199. Vol. II. The Growing Church. Pp. 281. Vol. III. Evangelism. Pp. 418.

THESE are the first three issues of the series of seven volumes which present the studies by a great number of individuals who shared in the deliberations of the World Missionary Conference at Tambaram, Madras, India, at the end of 1938. They are essential references for all students of modern missions.

GORDON POTEAT.

THE BOOK OF PSALMS, ACCORDING TO THE EASTERN VERSION. Translated from original Aramaic sources. George M. Lamsa. Philadelphia: A. J. Holman Company. 1939. Pp. 130. $1.50.

THIS little volume follows the King James' Version so slavishly, where tested over 99 per cent verbatim, that one may question the accuracy of the phrase in the caption "according to the Eastern Version," as well as the value of the booklet.

I. G. MATTHEWS.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1940. Earl L. Douglass, D.D. New York: Macmillan Company. 1939. Pp. 337. $1.50.

AN extensive and well-written commentary on the Sunday school lessons (uniform type) for the current year.

W. R. MCNUTT.

REMEMBERING CHRIST. Walter Russel Bowie. New York: The Abingdon Press. 1940. Pp. 183. $1.50.

HERE is a selection of twelve sermons by the well-known New York preacher, long-time minister of Grace Church (Episcopal) in that city. Having resigned, he is now in his first year as Professor of Practical Theology in Union Theological Seminary. All these messages, characteristically pungent, have to do with Christ.

W. R. MCNUTT.

BOOKS RECEIVED

HOME MISSIONS ON THE AMERICAN FRONTIER. Colin B. Goodykoontz. Caldwell: Caxton Printers. 1939. Pp. 460. $3.50.

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